

The ANTIDOTE to
CHRISTIAN SCIENCE

~ JAMES · M · GRAY ~

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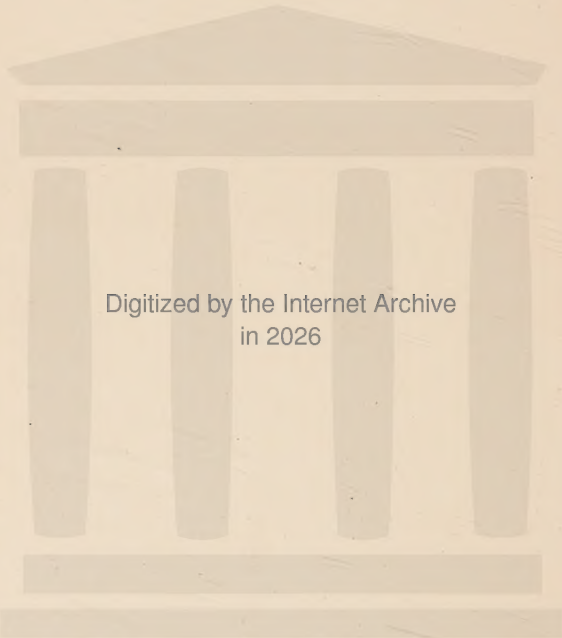
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¶ "This is the most reasonable, the fairest and the most practically useful of all the writings against Christian Science which we have seen."

—*Watchman-Examiner.*



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**THE ANTIDOTE TO
CHRISTIAN SCIENCE**

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The Antidote to Christian Science

OR

*HOW TO DEAL WITH IT FROM
THE BIBLE AND CHRISTIAN
POINT OF VIEW*

BY

JAMES M. GRAY, D.D.

MINISTER IN THE REFORMED EPISCOPAL CHURCH, DEAN OF THE MOODY
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BIBLE" "SYNTHETIC BIBLE STUDIES," "PRIMERS OF THE
FAITH," "HISTORY OF THE HOLY DEAD," ETC.



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INTRODUCTORY

In what follows on the subject of Christian Science the writer disclaims any intention of attacking individuals, either the founder of the cult or other of its representatives. Among the latter he counts friends who would serve him at personal sacrifice and for whom he entertains similar regard. Indeed, to use the language of one recently withdrawn from its ranks,* "there are doubtless thousands of pure-minded, noble-hearted, self-sacrificing men and women to be found within them." He would go even further, and admit that in not a few cases they are men and women seeking lofty ideals. Men and women who, when counted as members of the Christian Church, were among the most spiritually-minded (though not the most scripturally-intelligent) of those members, and went out into Christian Science to obtain that which the Church appeared impotent to give, and which they believed it ought to give. The pathos of their departure, alas! has reached the proportions of a tragedy, and God alone knows upon which lies the heavier guilt, those who left or those whose indifference and worldliness forced them to go.

* "Reasons for Withdrawing from Christian Science,"
Rabbi Wertheimer.

The writer would further disclaim any intention to attack Christian Science itself considered as a system of healing or ethics. Did it content itself with bettering the bodies and the morals of men, as admittedly it does in some cases, who could say it nay? Would not every good man in such a case bid it Godspeed in the Name of the Lord?

But Christian Science is nothing if not a religion, and as such, one that opposes every fundamental tenet of the Bible, becoming thus the most dangerous as it is the most subtle of all the soul-destroying heresies of the times.

And yet it is not a new religion, but an old one; as old, at least, as the apostolic era, where it raised its head as one of the phases of Gnosticism. We find it thus met by the Holy Spirit in several places in the New Testament, but especially in the writings of Paul and John.

In dealing with it the writer's purpose is first, to show how Christian Science antagonizes the Bible; secondly, how the Bible antagonizes Christian Science; thirdly, to set forth the remedy or antidote for it so far as the Christian Church is concerned, and finally to set before the Church what it may learn from Christian Science. The title of Part Three has been given to the whole book as best setting forth the idea of its conception in the author's mind.

JAMES M. GRAY.

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PART ONE

HOW CHRISTIAN SCIENCE
ANTAGONIZES THE BIBLE

THE ANTIDOTE TO CHRISTIAN SCIENCE

PART ONE

HOW CHRISTIAN SCIENCE ANTAGONIZES THE BIBLE

I

Christian Science denies the existence of matter. As this is perhaps the simplest and plainest of the propositions concerning it, it is stated first. Its logic is possibly like this: (a) The testimony of the senses is commonly deceitful, therefore, they cannot be relied upon when they speak of the outside world; (b) they say the outside world exists; (c) since their testimony is not to be relied upon, the outside world does not exist. Its existence is an illusion of mortal mind.* The approach from this illusionary postulate to the subject of disease is an easy one. You have no disease because you have no body, and you have no body because matter does not exist. You can

*Dr. John W. Churchman in *Atlantic Monthly*.

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think your disease away because you can think your body away.

The conception is not entirely new, for we recall the idealism of Bishop Berkeley and his successors; but these profound thinkers did not deny the existence of matter absolutely, but only distinguished between what is called its phenomenal existence and its real existence. Their idealism, indeed, was not far removed from the teaching of the New Testament that the Mosaic tabernacle and its ordinances, while phenomenally existent, were only the shadow of the heavenly and spiritual substance which they symbolized.* Christian Science, however, antagonizes the earliest declaration of the Bible, that "in the beginning God created the heaven and the earth," which, of course, He did not create if there is no earth. And there is no earth if there is no matter. See in this connection, "Science and Health," p. 335, or give attention to the following comment of one of its expositors (Hon. Herbert M. Beck, in the *Arkansas Gazette*): "Christian Science does deny the reality of matter, but not the reality of men and things; *i. e.*, it denies the materiality of things, and says that God, Spirit, created all that was created, that creation is therefore spiritual and not material." The idea seems to be that God created only that

* Hebrews viii, ix, x.

which was in and of His own nature, and as His nature is not material therefore nothing He created is material.

The offence against common sense involved in this hypothesis is seen in the following circumstance. Not very long ago an awful accident occurred on the East River. The *General Slocum*, an excursion steamer, while carrying a load of passengers, chiefly women and children, to a picnic resort on Long Island Sound, caught fire, and before she could be beached some hundreds of persons were either drowned or burned to death. When the facts were drawn to the attention of an educated and intelligent Christian Scientist, who was asked how they could be explained on the theory of the non-existence of pain and its concomitants, the reply was that they never actually occurred except in the imaginations of the people!

Of course, the ridiculous side of such a reply will appeal to some, but think of the moral aspect of it. "If," as a friend of the writer once said, "this body of mine does not exist, if it is only a phantom of a phantom and a shadow of a shadow, then am I not at liberty to do with it as I please, without sin?" We would cast no slur or insinuation against any living Christian Scientist whomsoever in saying this, but is it not desirable that any who are being tempted in that direction

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should learn of the road on which they are expected to travel?

II

This naturally suggests the second consideration, viz.: that Christian Science *denies the existence of sin*. The text-book says, that "in reality there is no evil" (p. 311), and "because soul is immortal, soul cannot sin" (p. 348), and that "one sacrifice, however great, is insufficient to pay the debt of sin" (p. 23). Ignoring the inconsistency and contradiction of these utterances, let us place them side by side with the declaration of the Bible on the same point: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. vi, 5); "the soul that sinneth it shall die" (Ezek. xviii, 4); "the blood of Jesus Christ His Son cleanseth us from all sin" (1 John i, 7).

But, of course, the text-book does not mean what the Bible means by sin. According to the Bible, it is primarily an inherent part of our
Sin fallen nature (Ps. li, 5; Rom. vii, 17),
Defined and secondly, and as the result of that, the transgression of God's law (1 John iii, 4). It requires confession, repentance, restitution, atonement, cleansing (Prov. xxviii, 13; Acts iii,

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19; Lk. xix, 18; Lev. xvii, 11; Ps. li, 2). But sin according to Christian Science is simply error, an illusion of mortal mind, and you think it away as you think disease away, and for the same reason. You lose sin when you lose the sense of sin, and this you do by persistently thinking that there is no sin.* In illustration, the text-book says that the property of alcohol is to intoxicate, but if the common thought of the majority had endowed it with a nourishing quality like milk, it would produce a similar effect. "This unique application of the majority rule," says Mr. Erdman, "shows how a man might get apparently drunk with no sense of sin, by putting the blame on the common thought of the unspiritual majority."†

The formula recalls an incident of a little boy within the writer's circle of acquaintance, who was forbidden by his mother to enter a certain room of their dwelling which had been newly papered. Fear was felt that a mischievous disposition would move him to tear off the paper while it was still moist, and he was admonished that if he did so he would not be a good boy. Nevertheless, sometime afterward, being missed from the family presence, he was found in that very room tearing off the paper as rapidly as he could, to the accompaniment of the words, mut-

* "Science and Health," p. 311.

† "Why I am Not a Christian Scientist."

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tered under his breath, "Georgie is a good boy, Georgie is a good boy!"

With Christian Science, indeed, sin and disease are practically synonymous, and it is the latter that is dwelt upon to the exclusion of the former, until one is led to think that a perfect state of bodily health were one and the same **Sin and Disease** as a pure soul. As an illustration, there lies before the writer a newspaper report of a lecture on Christian Science delivered by one of its most eminent exponents, covering seven columns of a leading daily, five of which, however, discuss the subject of physical healing, and only two are left to speak of the author of Christian Science and its tenets. It is true, indeed, as Christian Science eagerly insists, that Jesus Christ healed all manner of diseases, and that much is made of it in the Gospels and Acts of the Apostles, but this He did as an incident, a credential of His ministry (Matt. xi, 2-6). He came into the world to seek and save the lost (Lk. xix, 10), the morally and spiritually lost, and He did these other things as testimonies to His Divine commission and that men might believe on Him as the Son of God and the Saviour of the world (Matt. xi, 1-6; John ix, 1-38; ix, 30, 31; Acts ii, 22-41).

Like all natural religions, however, Christian Science fails to take account of the fallen nature of man of which physical disease is but a symp-

tom, and not by any means the worst. It mentions the new birth sometimes, but, of course, it is not the new birth of the Holy Scriptures. The lecturer just alluded to (Judge S. J. H. Hanna, C. S. D.) insists that "the real spiritual man is made in the image and likeness of God," and must, "by the necessity of his relationship to God reflect or image forth the Divine character." The "mortal" man, the "unspiritual" man does not reflect God, according to the same authority,* and is not, therefore, His image and likeness. The "real spiritual man" of Christian Science, it should be remembered, is he who no longer believes in a material body, while the "mortal, unspiritual" man is still hampered by that illusion(?).

Now the truth is that God did make man in His own image and likeness (Gen. i, 26, 27), but the man God made was the whole man consisting of soul and body, spirit and matter (1 Thess. v, 23). The Divine image in which this man was made was that of righteousness and true holiness (Eph. iv, 24). When sin entered the world man lost this image and became by nature a "child of wrath" (Eph. ii, 3), and in need of renewal and reconciliation to God (Col. iii, 10; 2 Cor. v, 18, 19).

Christian Science distinguishes, therefore, between a false and a true man, but the Bible be-

* "Christian Science the Religion of the Bible."

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tween an old and a new man. The false man of Christian Science is he who thinks he has a material body, and the true man he who is delivered from that idea. The old man of the Bible is he who is dwelling in a state of sin, the new man he who, having been regenerated, is dwelling in a state of grace. Christian Science says to the false man, "become true by thinking there is no evil, error, sin." The Bible says to the old man "Believe on the Lord Jesus and thou shalt be saved" (Acts xvi, 31). The reader who does not perceive a "great gulf fixed" between these two conceptions or ideas is earnestly entreated to consider them again.

Indeed, one is more and more impressed in reading Christian Science literature and listening to its exponents, how little thought is given to the exaltation of God and of Jesus Christ, and how much is given to man himself. It is a religion of works throughout, whereas the Bible says: "Not of works, lest any man should boast" (Eph. ii, 8, 9).

III

It is almost unnecessary to say that Christian Science *denies the existence of Satan*. The textbook declares in one place that "the supposition that there are good and evil spirits is a mistake"

(pp. 70, 71), and in another that "a lie is all the Satan there is" (pp. 84, 85), declarations which doubtless cause the greatest satisfaction in the realms of darkness, for "we may believe that Satan is more eager to establish his nonentity than the most miscalled man was ever to establish the opposite."*

But if there be no Satan then there was no garden of Eden and no fall of man, which is, of course, what Christian Science affirms, regarding Genesis iii "as mythological allegory or history of error." If there be no Satan then the

**Personality
and Power
of Satan** book of Job is to be classed in the same category with Genesis iii, and so is a large part of the Old Testament.

If there was no Satan then are we to conclude that Jesus was never tempted in the wilderness (Matt. iv)? And what about His teaching as to His betrayer and betrayal (John xiii, 27)? And what about the petition in the Lord's prayer that we may be delivered from the evil one (Lk. xi, 4, R. V.)? Who sifted Peter, if there be no Satan (Lk. xxii, 31)? Who will explain the book of Revelation if Satan is not? And who will be the chief occupant of the lake of fire (Rev. xx, 10)?

Although it is somewhat out of order, there may be no better place to say that Satan is a mighty enemy of God, and consequently of man

* "Christian Science Tested by Scripture."

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who is made in the image of God, and that he has vast power through his angels and demons in heaven and on earth, though ultimately Christ and His church shall overcome him. But as deceit is the chief weapon of Satan, his attacks may not be understood as readily as might be expected. He not only insinuates doubts as to the truth of the more important and vital facts of revelation (Gen. iii, 1-4), but especially does he pervert the gospel by counterfeiting it, even though in order to do so he must array himself as an angel of light (2 Cor. iv, 4; xi, 14, 15). This he has done, there is every reason to believe, and done with his most consummate skill, in the case of Christian Science. Here has he created a church of his own with supernatural works and the graces and beauties of Christianity as its credentials, so that, if possible, it would deceive the very elect (Matt. xxiv, 24). For a striking and impressive outlining of this truth in the form of a dialogue between Satan and his angels, the reader is referred to the "Masterpiece of Satan," by St. Clements (The Alliance Press Company, 692 Eighth Avenue, N. Y., price one cent); but for a more extended and scholarly treatment of the whole question of Satan and Satanism such larger volumes as the following are recommended: "The Satan of Scripture," by Ormiston; "Satan's Devices," by Parsons; "Lectures on Satan," by McRea;

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"Satanology," by Matson; "Demon Possession and Allied Themes," by Nevius; "The World and Its God," by Philip Mauro. Other works that might be read with profit on the subject are: "Two Babylons," Hislop; "Earth's Earliest Ages," Pember; and "Christianity and Anti-Christianity," Andrews.

IV.

But more seriously still, Christian Science *denies the personality of God*. The lecturer referred to in a previous paragraph says that it acknowledges "the supremacy and infinity of God," and inculcates "the omnipotence, omnipresence, and omniscience of God," but it might do all this and deny His personality. The text-book of Christian Science sometimes speaks of God as a Person, but more commonly as a principle, and one who was a teacher and healer of the cult has testified to the writer that none can become an adept in that sense without absolutely relinquishing the idea of a Divine personality. The following extracts from the text-book are to the point: "The belief that man has a separate life or soul from God is the error that Jesus came to destroy" (p. 90); "Man is co-eternal and co-existent with God, and they are inseparable in Divine Science" (p. 173).

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Christian Science resents its classification with pantheism, but what is the foregoing if not pantheism? The god of pantheism is not a being above the universe and independent of it because of creating it, but rather the pervading principle or soul of the universe itself. The god of the pantheist is in man, but in much the same sense is he in the air we breathe, the clouds that float in the sky, the mountains and plains of the earth, the material of which our houses are built, and the paper on which these words are printed. All these things are just so many fleeting modifications of the pantheist's god, and, in the last analysis, of the Christian Scientist's god as well. No Christian Scientist can look up into the face of God, and mean what the devout and intelligent Christian means when he addresses Him as "Our Father who art in Heaven."

A defender of Christian Science recently declared that "it is foolish to say it denies God when the whole teaching stands upon the absolute Allness of God," and that "God's personality is not denied, but He is described to be the only Person."* In reply it is sufficient to say that the affirmation of "the absolute Allness of God" is what identifies Christian Science with pantheism, and that the affirmation that He is "the only Person" denies to Him personality altogether.

* Hon. Herbert M. Beck in the *Arkansas Gazette*.

V.

The denial of the personality of God carries with it necessarily the *denial of the Person and work of our Lord Jesus Christ*. It is peculiarly difficult to define just what Christian Science holds concerning our Lord Jesus Christ, since its language with reference to Him is even more abstruse and contradictory than usual. One exponent speaks of but one Christ, which sounds like Christianity; while another uses language implying that there were Christs before Jesus, and that there may be others after Him, which sounds like Buddhism or Theosophy. There is a prevailing opinion among Christian Scientists whom the writer has met and of whom **Immaculate Conceptions** he has heard, that the virgin birth of Jesus by Mary was not unique, and that any other woman of our own times, for example, sufficiently holy according to the Canons of Christian Science, sufficiently real and spiritual, might conceive and give birth to another Christ in the same way. A Boston clergyman is sponsor for the statement that there are three women in Massachusetts who affirm to having given birth to such children. We would avoid slander, even impersonal slander, but what shall be said of the moral character and the moral effects of such teaching? Nor does it become less

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serious in the light of Christian Science inculcations concerning marriage and the conjugal relation. On page 288 of "Miscellaneous Writings," by the founder of that sect, occur these words: "Is marriage nearer right than celibacy?" To which the answer is given, "Human knowledge indicates that it is, while science indicates that it is not." Consider this teaching further in the light of a well-understood fact that husbands and wives under the influence of Christian Science do not infrequently cease to live together in the natural relationship. This may seem to them like the refinement of holiness, but may it not rather be Satan's method of leading into deeper sin? Let the word of God be examined on this point as given in 1 Corinthians vii, 1-9, and Hebrews xiii, 4, and let it be remembered that the first miracle of our holy Lord was in connection with, and for the benefit of, a marriage feast (John ii).

But to return to the consideration of His gracious Person, "we must confess the shock it gives our reverence to hear Him constantly referred to as a metaphysician and demonstrator of Christian Science, and the most scientific man that ever trod the globe; to be told that the cause of His agony in the garden was His conviction of the utter error of a belief of life in matter, and that on the cross He was giving the world an example and proof of divine (or Christian) Sci-

ence.”* The latter, by the way, makes a distinction between Jesus and the Christ. It was only the former and not the latter who had a body, and this, of course, could not have been a true or real body since there is no such thing. He only accommodated Himself to our crude notions when He described it as flesh and blood. He never truly suffered on the cross, He never truly died nor rose again. The resurrection which the Bible describes is only a “demonstration” of Christian Science. Jesus, indeed, was only a “spiritual ideal” (“Science and Health,” p. 513). There is no redemption in His blood, for there is no blood. This is the crux of their whole position. Talk with a Christian Scientist about the Bible, and he will seem to agree with you on every point because he is using language in a different sense from yourself, but approach him on the subject of the blood of atonement, and he is almost certain to appear in opposition to you. If he agrees with you, he can hardly be an intelligent and at the same time a truthful Christian Scientist. The text-book says (p. 25): “The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon the accursed tree, than when it was flowing in His veins.”

Dismiss the childish contradictions in the above statements and consider seriously this last one of

*“Christian Science Tested by Scripture.”

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all. Jesus is the antitype of the paschal lamb. Can any one read the twelfth chapter of Exodus, and say that the houses of the Hebrews would have been passed over in the judgment upon Egypt just as efficaciously if in each case no lamb had been slain, and no blood sprinkled upon the door-posts? Jesus is the antitype of the sacrificial lamb. Can any one read the book of Leviticus, and say that the sins of Israel would have been equally atoned for if the lamb had not been slain and its blood sprinkled upon the altar and the mercy-seat? And what interpretation are we to give to these declarations of the New Testament: "The church of God which He purchased with His own blood" (Acts xx, 28); "Whom God hath set forth to be a propitiation through faith, by His blood" (Rom. iii, 25); "We have redemption through His blood" (Eph. i, 7); "By His own blood He entered in once into the holy place, having obtained eternal redemption for us" (Heb. ix, 12); "Unto Him that loved us, and washed us from our sins in His own blood" (Rev. i, 5)? Have all the fathers of the Christian Church in all the centuries failed to grasp the meaning of this word, and the real significance of these utterances, and has it been left to a New England woman of the present century to do this? Are the creeds of Christendom now to be set aside for "Science and Health"?

No wonder that a religious system such as this,

even bearing a Christian name, should have no place for the observance of the sacrament of the Lord's Supper.

VI

As a logical sequence, Christian Science *denies the reality of prayer*. This, to some having given little attention to the subject, may appear the most surprising of all our propositions, because it is popularly believed that Christian Science is almost a synonym for prayer. It is often classed, indeed, with "Divine healing," and the prayer of faith that saves the sick (Jas. v, 15), from which, in reality, it is as far removed as the poles. There are presumably Christian Scientists who still believe that they pray as they used to do when they were Christians, but the divergence from the faith of their fathers is ever widening on an increasing scale. All engineering proceeds on the principle of reaching great heights or depths by almost imperceptible inclines, and it is so that the adversary of souls operates in leading us astray.

A young woman recently become a Christian Scientist was deeply wounded, even to tears, by the seeming insinuation in the question, If she ever prayed? And yet Christian Scientists do not pray. Prayer is the

Prayer
Defined

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address of a personal human being to a Personal God, grounded on the merits and mediation of a Personal Saviour, and inspired and directed by a Personal Holy Spirit (Eph. ii, 18), all of which Christian Science absolutely denies. Neither God nor man is a person in Christian Science. What it thinks of the Saviour has been already seen, in part, and what it thinks of the Holy Spirit may be gathered from the observation of its founder that "the Comforter is Divine Science" (*i. e.*, Christian Science) ("Science and Health," p. 55).

Indeed, Christian Science plainly decries prayer, saying that "prayer to a Personal God is a hindrance," "a misapprehension of the source and manner of all good," and that "petitions only bring mortals the results of their own beliefs." "God is not influenced by man," says the textbook (p. 7), and "the habit of pleading with the Divine mind as one pleads with a human being perpetuates the belief in God as humanly circumscribed—an error that impedes spiritual growth" (p. 2).

If, after all this, the Christian Scientist insists that he prays, it is difficult to describe what he means. Indeed, hypnotism comes nearer the description of the mental process passing for prayer in the vocabulary of the Christian Scientist. When, a few years since, at a meeting in Madison Square Garden, Dr. John Alexander

Dowie attempted to introduce Zionism in New **Hypnotizing** York, the Christian Scientists set **Dr. Dowie** themselves against him. They said, "This is a lie, this is error, this cannot be, this must not be." And a number of them stationed themselves at different places in the Garden to "demonstrate" against him, wherein they were successful, as they claimed, for Dr. Dowie's effort was abortive. One of the "demonstrators" told the writer that the process was hypnotic—an intense introspection followed by an equally intense projection of the mind upon the object to be influenced or the purpose to be attained. It was the same process, the demonstrator said, which is exercised by them in the case of physical healing.

To employ a further illustration: The writer had addressed a Christian Scientist in a spirit of kindness, asking him to read carefully certain Scriptures he had indicated, and pray the God and Saviour he used to know and serve to bless them to his deliverance from that awful error. To this the correspondent replied that he could not do so, adding, "I believe that it is a prayer to establish *your* conclusions or *your* convictions in *my* heart." What is this but hypnotism, a kind of wrestling of mind against mind, but it is not prayer. Certainly it is not a cry to a Personal and powerful and gracious God for light and aid in a time of possible crisis or necessity.

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Could anything more plainly show the elimination of Personality from the God of the Christian Scientist than this? There is no confidence in God here, no repose in His love, no nestling under His feathers for care and protection from a possibly hostile approach. There is nothing here but the pitiful condition of a soul on the broad ocean of existence acting as its own pilot and unprovided with an anchor.

VII.

But finally, that which is fundamental to all the foregoing is the error of Christian Science *with reference to the interpretation of the Bible*. This fact is all the more deeply impressed upon us by the title of its text-book, the great "standard of faith and practice" for all its votaries. "Science and Health, with Key to the Scriptures," is very significant. A key has two offices. It may open a door or effectually close it, and the latter is what it seems to have done, so far as the understanding of the Bible is concerned, to all who are under its strange influence. Professor Orr is within bounds in saying that in reality the Scriptures are explained away by it. "In considerable parts they are declared to be the work of the spirit of error. The exegesis offered, apart from

the extravagant allegorizing, is that of the mad-house.”*

A few illustrations or samples follow, taken in part from the “Glossary” in *Science and Health*, which, it is understood, its votaries commit to memory.

Adam is divided into two syllables, and means “a dam, or obstruction, which suggests the thought of something fluid, or mortal mind in solution.” *Benjamin* (Jacob’s son) is a “physical belief as to life, substance, and mind.” *Dan* (Jacob’s son) is “animal magnetism.” *Ears* are “not organs of the so-called corporeal senses, but spiritual understanding.” *Euphrates* (a river) is “divine science, encompassing the universe and man.” *Gad* (Jacob’s son) is “science, spiritual being understood.” *Firmament* is “spiritual understanding.” *Gihon* (river) is “the rights of woman acknowledged morally, civilly, and socially.” *Ham* (Noah’s son) is “corporeal belief; sensuality.” *Hiddekel* (river) is “divine science, understood and acknowledged.” *Holy Ghost* is also “divine science; the developments of eternal life.” *Issachar* (Jacob’s son) is “a corporeal belief; the offspring of error.” *Japhet* (Noah’s son) is “a type of spiritual peace, flowing from the understanding that God is the divine Principle of all existence.” *Jerusalem* is “mortal belief and

* The *London Quarterly Review*.

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knowledge, obtained from the five corporeal senses." *Joseph* is "a corporeal mortal." *Judah* is "a corporeal, material belief, progressing and disappearing." *Levi* (Jacob's son) is "a corporeal and sensual belief." *Mother* is "God." *New Jerusalem* is "divine science."

On page 19 of "Science and Health" are the words: "Jesus urged the commandment 'Thou shalt have no other gods before Me,' which may be rendered, 'Thou shalt have no belief of life in matter.'" The beautiful text, "Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us," is wrested into "Put away material self and sense, and seek the divine Principle and Science of all healing" (p. 20). The precious words, "Jesus bore our sins in His own body," are wrested into meaning, "He knew the mortal errors which constitute the material body, and could destroy those errors; but at the time when Jesus felt our infirmities He had not conquered all the beliefs of the flesh or His sense of material life" (p. 53). On page 216 we read: "When you say, 'Man's body is material,' I say with Paul, 'Be willing rather to be absent from the body, and to be present with the Lord.' Give up your material belief of mind in matter, and have but one mind, even God." But worse than this, the resurrection of our Lord is flatly denied in the following words: "Paul writes, 'If Christ

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be not risen, then is my preaching vain'; that is: 'If the idea of the supremacy of Spirit, which is the true conception of being, come not to your thought, you cannot be benefited by what I say' " (p. 324).*

The Christian Scientist as a Bible exegete is the most astonishing spiritual phenomenon of the times. The 91st Psalm is a favorite, beginning with the words, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty," and containing the promise, "Thou shalt not be afraid . . . for the pestilence that walketh in darkness nor for the destruction that wasteth at noonday." Devout Christian scholarship regards this psalm as written by Moses during the wilderness journey, when besides political enemies, Israel had other evils to encounter from the climate, reptiles, and wild beasts, and when they were assured that to commit themselves with full confidence and obedience to the Almighty would be to share His protection. It is also applied in an accommodated sense to the spiritual blessings of true and faithful believers in Jesus Christ, although doubtless it ultimately belongs to the age to come. But Christian Science leaves God out of the consideration. "The secret place of the Most High,"

*"How Christian Science Wrests Scripture," A. C. Dixon.

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is the ego or realm of spiritual thought, into which the person conversant with the science retires at will. When once ensconced in this temple of his interior, he realizes the idea of the psalmist, and all disease and sin gravitates away from him! He is no longer in danger of the pestilence of destruction.* In like manner Hebrews ii, 39-40, is pressed into the service. The inspired writer is alluding to that "better thing" for which the Old Testament patriarchs waited, "not having received the promise," and the Church regards it as applying to the coming of the Messiah, especially His second coming, when Old and New Testament saints alike shall have their bodies raised from the grave and enter into the enjoyment of complete redemption. But Christian Science arrogates this to itself. It (*i. e.*, Christian Science) is the better thing for which the patriarchs waited, and there is no further redemption to be expected. Irreverent as this may sound, it does not shock the spiritual sensibilities as much as when we hear Christian Science absolutely putting itself in the place of Christ in the appropriation of such declarations and invitations as these: "I am the way, the truth and the life," and "Come unto Me, all ye that are weary and heavy laden, and I will give you rest."

But Christian Science knows how to take the Scriptures in a sober sense when it is disposed to

* Prof. John D. Quackenbos.

do so, applying what it chooses to its advantage and discarding the remainder. The distinguished lecturer already referred to is quoting Jesus' commission to His twelve disciples in Matthew x, 5-10:

"Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils. Freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat."

"This commandment," he goes on to say, "is a unit. It is not two commandments. There is in this language no warrant for any attempt to separate the commandment by declaring that the part relating to preaching was to be perpetuated, but the part relating to healing the sick was to be set aside as having reference only to the time in which and to those to whom it was given." Here is a challenge no intelligent Bible student will desire to ignore. This commission is a unit as the lecturer

Jesus' Com-
mission to
Heal

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affirms, nor is there any warrant for separating one part of it from another. But does not he perceive that the whole belongs "to the time in which and to those to whom it was given"? Is not Jesus very explicit about this (vs. 5, 6)? Does He not limit both the preaching and the teaching to Israel? Is not the one as unique as the other? Why, then, does the lecturer do violence to this unit? Why does not he limit his ministrations to Israel? And why does not he do this freely without gold, or silver, or brass, or scrip for his journey, without two coats, or shoes, or staves, for the workman is worthy of his hire?

PART TWO

HOW THE BIBLE ANTAGONIZES
CHRISTIAN SCIENCE

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PART TWO

HOW THE BIBLE ANTAGONIZES CHRISTIAN SCIENCE

I

The Bible reveals the real character or nature of Christian Science. It does this "at sundry times and in divers manners," but very especially and very tersely in I John iv, 1-3, which, in the Revised Version, reads thus:

"Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit which confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not Jesus is not of God: and this is the spirit of the anti-christ, whereof ye have heard that it cometh, and now it is in the world already."

In these words we are warned against credulity, for there are as many people who believe too much as there are who believe too little. Paul's caution to the Athenians is still of value,

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"In all things I perceive that ye are somewhat superstitious."

When, however, we are warned to believe not every *spirit*, the word really signifies teacher, or prophet, as the context indicates. The false teacher may be influenced by false spirits, but practically it is the teacher to whom we listen and whose teaching we are to "prove."

Nor let it be supposed that such proving necessarily requires one to become a disciple or devotee of the teaching or teacher to be proved. One can know Paganism without becoming a pagan, and Mohammedanism without becoming a Mohammedan, and Unitarianism without becoming a Unitarian, and Christian Science without becoming a Christian Scientist. The same Holy Word that inculcates the proving indicates the way in

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stone for
Christian
Science**

which it shall be done: "To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them" (Isa. viii, 20). This was the method of the Bereans, who were commended because they "searched the Scriptures daily whether these things were so" (Acts xvii, 11). The inspired Word of God is the only touchstone to which to bring Christian Science, the failure to do which patiently, reverently, and intelligently accounts in great measure for its progress within the ranks of professing Christians. Christian Science is neither to

be ridiculed nor feared, to be marvelled at nor tampered with, but examined and classified in the light of the only divine revelation.

The apostle further says that many false teachings are gone out into the world, every one of which is to be proven in the same way. "Hereby know ye the Spirit of God: every spirit (teaching) that confesseth that Jesus Christ is come in the flesh is of God." The Jesus Christ here referred to is, of course, THE Jesus Christ of the Holy Scriptures, and none other. The Greek is very emphatic here, placing the article before Jesus, "THE Jesus," the historical Jesus who is Christ. He is the Jesus Christ of the Apostles' Creed, the eternal Son of God, who, as to His human nature, was "conceived of the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. The third day He rose from the dead, He ascended into heaven, and sitteth on the right hand of God, the Father Almighty, from whence He shall come again to judge the quick and the dead." Does Christian Science confess this? Who, in the ordinary use of the English tongue, will say that it does? But if it does not, what then? "Every spirit which confesseth not (THE) Jesus is not of God." Christian Science, therefore, is not of God.

Some ancient manuscripts of the Scriptures give this verse thus: "Every spirit that *annulleth*

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Jesus is not of God." This is precisely what Christian Science does. It annulleth Jesus. It **Annulling** reduces Him to nothing in comparison **Jesus** with what the Scriptures say He is, and what the spiritual experience of a regenerated man knows Him to be. The blind Milton says:

"Light, the prime work of God, to me is extinct,
And all her various objects of delight
Annulled."

Light existed, but not for Milton. The Jesus Christ of the Bible exists, but not for Christian Science. Christian Science is blind to Him and would blind the eyes of them that see.

(1) It annuls His incarnation. The angel said to Mary: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore, that which is to be born shall be called holy, the Son of God" (Lk. i, 35). But Christian Science says, "the conception of Jesus was spiritual, *i. e.*, the spirituality of Mary was the transparency through which immortal Mind was reflected in that better likeness of Truth and Love, the good and pure Jesus." (2) It annuls not only His incarnation, but, logically, His whole life in the flesh. Jesus was not different from the rest of us, according to Christian Science, in that He had no flesh, no material nature, or else He was in bondage to "error" and "false human beliefs" which would

have prevented Him from being "good and pure." (3) It annuls His death and sacrificial atonement as already shown. (4) It annuls His resurrection. "Jesus' students, not sufficiently advanced to understand their Master's triumph, did not perform any wonderful works until they saw Him after His crucifixion, and learned that He had not died!" ("Science and Health," p. 45). (5) It annuls His Highpriestly intercession for His people at the right hand of God, in heaven, for it declares "heaven is not a locality" (p. 291). (6) It annuls His second coming to earth, for it affirms in contradiction to Acts i, 11, that "the second appearance of Jesus is unquestionably the spiritual advent of the advancing idea of God in Christian Science" ("Autobiography of Mrs. Eddy," p. 96).

And what is this teaching thus annulling Jesus? "This is the spirit of the Antichrist whereof ye have heard that it cometh, and now it is in the world already." The Antichrist himself is a person, a human despot of some kind, ecclesiastical, political, or both in one, who is yet to arise among men and within the limits of Christendom, and whom men will fall down and worship instead of God and Christ; but the spirit of the Antichrist, the teaching that prepares the way for his full development, is already in the world. There is much of this teaching, as other parts of the Scriptures

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Christ**

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testify. The sacramentalism, the priestcraft, the Mariolatry of Roman Catholicism is part of this. The Unitarian heresy denying the Deity of Jesus is part of it. The destructive Biblical criticism of the period through which we are passing is part of it, but the teaching of Christian Science is pre-eminently that which the Apostle John has in mind.

When John wrote this epistle the root of that heresy had already imbedded itself in the church in the Ebionites, who denied the Deity of Christ, the Docetists, who denied His proper humanity, and the Cerinthians, who denied the union of the two natures, human and divine, prior to His baptism. It was to meet these heresies that John wrote his epistle, and these are the heresies of Christian Science. Christian Science, therefore, is the spirit or the teaching of Antichrist.

II

The Bible reveals the real explanation of Christian Science. It is sometimes said, for example, that if Christian Science be so evil and contrary to the truth of the Holy Scriptures, how shall we account for the intelligent and even educated people who embrace it? The answer is not so difficult if one is willing to submit himself to the

same Holy Scriptures for a reply. 2 Thessalonians ii, 7-12, in the Revised Version reads thus :

“For the mystery of lawlessness doth already work : only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one whom the Lord Jesus shall slay with the breath of His mouth and bring to nought by the manifestation of His coming. Even he, whose coming is according to the working of Satan with all power, and signs and lying wonders, and with all deceit of unrighteousness for them that are perishing because they received not the love of the truth that they might be saved.

“And for this cause God sendeth them a working of error, that they should believe a lie : that they all might be judged who believed not the truth, but had pleasure in unrighteousness.”

Here the inspired writer, Paul, is meeting false teachers who had taught the young Christians at Thessalonica that “the day of the Lord is now present” (ii, 2, R. V.). The day of the Lord is, by many, distinguished from the coming of the Lord for His Church, of which Paul had treated in his earlier epistle to this people. The Lord comes for His Church, so it is thought, and the

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Church is caught up to meet Him in the air (1 Thess. iv, 13-18), and then the day of the Lord on this earth begins, a day of "vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ" (2 Thess. i, 7, 8).

Paul intimates that this "day shall not come except there come a falling away first (an apostasy in Christendom), and the man of **The Day of the Lord** sin (or the man of lawlessness) be revealed, the son of perdition" (the Antichrist), whom he proceeds to describe. Something, or some one, was restraining, holding back the full development of this apostasy and the man of sin in whom it would be headed up, and until this restraining force was taken out of the way the revelation of the iniquity in its entirety would not appear. Just what this force was, or is, is not defined, but it has been generally understood of the Holy Spirit. His presence on earth in all the Christian centuries, abiding in the Church, is the restraining force, and when He shall be taken away from the earth in the sense that the Church in which He abides shall be taken away, the apostasy will rapidly increase towards the culminating period.

The culminating period reached, the apostasy becoming ripe, the lawless one or the Antichrist will be revealed, whom the Lord Jesus Christ shall destroy at His coming. This lawless one is described as possessing the power of Satan,

and able with signs and lying wonders to deceive them who have not received the love of the truth in order that they might be saved. The "truth" means the gospel of our Lord Jesus Christ and that only—the gospel revealed in the New Testament. That phrase "the *love* of the truth" is significant. One may receive the truth, shall we say, but not the love of it? One who marries a woman, but does not love the woman, is soon seeking for divorce, and one who knows the truth in his head, but has never given it lodgment in his heart, is not difficult to lead away into error. It is only those who receive the love of the truth who are saved, for it is only those who receive the Saviour Himself into their hearts and lives.

But the serious thought for the Christian Scientist, especially him who being once a Christian has turned his back upon the church and the gospel of Jesus Christ, is this, that because men receive not the love of the truth God sends upon them as a chastisement, a "working of error," a delusion, that they should believe a lie. A noted alienist has recently differentiated a delusion from an hallucination as "a misinterpretation of realities," and this is precisely the nature of Christian Science as a doctrine. It is a misinterpretation of realities. And God *sends* these things upon men who receive not the love of the truth. It is not merely that He permits them to come, but sends them as "the

**What is a
Delusion?**

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mighty act of the Judge punishing evil by evil." Not to believe the truth is sin, and to receive not the love of the truth after knowing it is still darker sin, and to have to believe the lie in consequence is a punishment for it of the most awful kind. Perhaps the Greek should be translated, not "a lie," but "*the lie*," "the singular with the article denoting, not a single lie, but the entire force, the entire element of the devilish perversion of all truth" (Auberlen *in loco*). Here, then, is the inspired explanation of Christian Science, the divinely revealed reason why people of intelligence and education are carried away by it, for the principle actuating God at the close of the present age when men shall be worshipping the Antichrist is doubtless that on which He operates throughout the whole period, ending in that climax of iniquity and judgment.

In confirmation of this last opinion, consider the situation of paganism to-day, and the reason of it, as set forth in Romans i, 18, *et seq.*:

"The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men . . . ; because that knowing God, they glorified Him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened.

"Professing themselves to be wise, they

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became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts and creeping things.

"Wherefore God gave them up in the lusts of their hearts unto uncleanness . . . for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator who is blessed for ever. Amen . . .

"And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting." (R. V.)

It should always be remembered that the heathen of whom Paul here speaks are not con-

**Why Are
the Heathen
Lost?** demned because they have not known Christ. This would be manifestly unfair if they have not heard of Christ

(Rom. x, 13-15). But they are condemned because they have wilfully sinned in the face of light. The earlier books of the Bible show how they once knew God, or might have known Him, and how they deliberately rejected Him. It was their own "reasonings" that caused them to reject Him, which is the fact with Christian Science. Their hearts were judicially darkened in consequence of this, and their wisdom became folly. They exchanged the truth of God for a

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lie. They worshipped the creature more than the Creator. They refused to have God, the God of the Bible, in their knowledge. Is not this also true of Christian Science? And if so, is it to be marvelled at that its votaries should be given up to their own mind as these were?

It is the case of Pharaoh over again. Nineteen times in the book of Exodus is it said that his heart was hardened, eleven of which times God is said to have done the hardening. But it is not until after the sixth plague that this is said of God. Up to this point the king is said to have hardened his own heart. It is plain, therefore, says another,* that there was no irresistible omnipotence, no inscrutable divine decree, no implacable purpose bearing down upon him to make him do this against his will, but unconstrainedly and freely he resisted the command of God to let His people go. After this, in seven out of the eight final instances, it is stated that God did the hardening. How was it done? God did not single out Pharaoh; He never singles out any one, and says, "I will harden his heart," and then proceeds to do it. Such a supposition is paganish and monstrous. The solemn truth is rather that by the operation of that well-known law, according to which the soul becomes less and less susceptible to impressions which have been resisted, God hardens the heart of every man and

* "Alleged Discrepancies of the Bible," Bates.

woman that does not yield to Him. Inasmuch as Pharaoh himself resisted, he hardened his own heart, but inasmuch as the law under which he brought himself was God's law, God hardened his heart. It is thus that God sends the delusion or working of error upon men who receive not the love of the truth.

This allusion to Pharaoh, however, suggests another likeness to the case in hand. The revelation of the Antichrist at the end of this age will be "according to the working of Satan with all power, and signs and lying wonders," so that, if possible, he would deceive the very elect (Matt. xxiv, 24). The rulers of the darkness of this world have always tried to keep men in captivity to error by counterfeiting the works of God. So they withstood Moses before Pharaoh (Ex. vii, 11; 2 Tim. iii, 8). So they withstood Paul before Sergius Paulus (Acts xiii, 6-11). So have they withstood the missionaries in heathen lands in our own time. So will they withstand the saints in the end of the age as our text in 2 Thessalonians declares, and, therefore, should we be surprised if they so endeavor to withstand us in our own home, and in our own Church? Nor should we be misled by the allusion to "*lying* wonders," as if the wonders Satan and his emissaries did were not real. They are real wonders indeed, and past our ability in many instances to compre-

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hend, but they are lying wonders at the same time, in the sense that they are wrought to give countenance and support to a lie. Christian Science has certain of these powers, and performs signs and wonders as every one is ready to admit, but he who is deceived by them to refuse the love of the truth is under the condemnatory delusion to believe the lie. "Christian Science healed me, when everything else failed, why, then, should I not believe in it?" is the argument of many an unthinking votary of that delusion. As if a wise man would imperil his immortal soul for the assuagement of a temporary pain! Well does Satan know the power of physical healing to keep a man in spiritual bondage, when he could say of Job, "Skin for skin, yea, all that a man hath will he give for his life" (Job ii, 4). He was mistaken in Job, however, who held fast his integrity in God, even if he retained his bodily disease; but many another man in these days to be delivered from the second has been foolish enough to give up the first. Job got both in the end, and Jesus Christ, it will be seen further on, can save the soul and heal the body also if our trust is placed in Him.

III

The Bible reveals the real peril of Christian Science. It does this in the teachings of the epistle to the Hebrews, especially chapters v, 12-vi, 6.

The writer of this epistle is addressing Hebrew Christians who were undergoing a serious temptation to apostasize, *i. e.*, to give up Christianity altogether and return again to Judaism. It is important to note this, and that their temptation was not that of ordinary backsliding, serious as that is, but something far more serious still. "It was not a question of isolated sins, but of a protracted and habitual condition of mind, a neglect and disbelief of truths once recognized and confessed, a confirmed and lasting result of a series of unfaithful and wilful rejections of spiritual influences and privileges." For backsliding there has been a remedy provided in 1 John i, 9, where it is written: "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness," but for apostasy such as that described, there was no remedy, nor could there be, in the very nature of the case.

1. In chapter v, 12-14, there is pointed out the cause on their part laying them easily open to this temptation, the same cause precisely which

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accounts for the progress of Christian Science among professing Christians and nominal church-members to-day, viz.: ignorance, inexcusable ignorance, heart ignorance of the Word of God.

“For when by reason of time ye ought to be teachers, ye have need again that some one teach you the rudiments of the oracles of God; and are become such as have need of milk and not of solid food. For every one that partaketh of milk is without experience of the Word of righteousness, for he is a babe. But solid food is for full-grown men, even those who by reason of age have their senses exercised to discern good and evil” (R. V.).

These Hebrews had professed Christianity for some time, long enough to have themselves become propagandists not only, but teachers of the truth, strong promoters of the gospel, men and women who should have done much to extend the kingdom of God in the earth. But instead of that, because of their spiritual inertness and dulness of hearing they needed to be taught again the very A B C of Christianity. In this sense they had need of milk, and not of solid food.

Now every such an one that partaketh of milk, the inspired writer says, every such an one that

is in the primary class of the religion of Jesus Christ, is there because he is "without experience" of the Word of righteousness, *i. e.*, the gospel. It is not necessarily because he is ignorant of it in an intellectual sense, but because he has failed to lay its solemnity to heart and to live in its power. Growth in the knowledge of God is heart growth rather than mind growth, though one follows the other very commonly. And the Christian whose heart is not growing in the knowledge of God, whose faith, and love, and holiness are not increasing, is one who is retrograding. He is not standing still. There is no such thing as a dead level in Christian experience. When spiritual vigor and spiritual insight fail to progress in the life of a Christian, earthly-mindedness takes their place, and the last state of that man is apt to be worse than the first. Failing to "exercise his senses in the discernment of good and evil," the latter attains to the ascendancy within him, and he finds himself on the brink of the precipice where heavenly realities are vague and dim, and the powers of earth and the nether world easily deceive and overcome him. The

**The Ex-
ample of
Ruskin**

great Ruskin is a conspicuous example of this, although never becoming a Christian Scientist. His earlier volumes, the "Modern Painters," the "Seven Lamps of Architecture," and the "Stones of Venice" all bear evidence of the evangelical faith in which he

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had been nurtured, and which had been the basis of his mental life up until his fortieth year. But then a crisis came, when, during a visit at Turin, he seems to have deliberately rejected that faith and to have concluded, in his own words, that "to be a first-rate painter, you mustn't be pious, but rather a little wicked, and entirely a man of the world." From this period dates almost the last "light-hearted" letter he ever wrote his devoted correspondent, Charles Eliot Norton, who, though no friend of evangelical religion, bears witness that Ruskin's life underwent a vital change, disturbing its deepest currents and turning them into new and troubled channels. "Youth came to the close; the props which had supported it, and the defences which had guarded it, fell away one after the other, and were leaving him solitary and exposed."* The gospel is like the manna which, if unused, becomes a savour of death unto death instead of life unto life (2 Cor. ii, 15, 16).

Nothing could better describe the Christian Scientist of to-day so far as his knowledge and use of the Bible are concerned than the foregoing. That Christian Scientist is meant, of course, who formerly was a professing Christian and church-member. Never could he have had a deep *experience* of the Word of righteousness, or he

* "Letters of John Ruskin to Charles Eliot Norton," Vol. I, p. 49 *et seq.*

would not have been led astray by the so-called "Key to the Scriptures"; never could his spiritual senses have been *exercised* to discern good and evil, or he would not have been deceived by the teachings of "Science and Health."

2. In chapter vi, 1-3, a remedy is pointed out for this condition of affairs, as follows:

"Wherefore let us cease to speak of the first principles of Christ and press on unto perfection (or full growth); not laying again a foundation of repentance from dead works, and of faith toward God, of the teaching of baptisms and of laying on of hands, and of resurrection of the dead, and of eternal judgment."

This remedy is simply growth, a following on to know the Lord, a leaving of the first principles of the Christian religion, not in the sense that they have lost to us their significance or importance, but that like the foundation of a building, they are there for the purpose of erecting something else upon them. Nor is the perfection here referred to one that presupposes the eradication of all sin from the human nature of the believer, but rather the spiritual apprehension by faith of what his true standing and relation are to God in Christ Jesus.

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Six elementary and fundamental doctrines are here enumerated in which these Hebrew disciples had been initiated, and from which they are now exhorted to advance. Repentance from dead works was a turning from the righteousness they had previously sought through the moral and ceremonial law; faith toward God was their acceptance of His way of redemption through the Messiah Jesus Christ; the teaching of baptisms and laying on of hands was their open confession of their Messiah and Saviour, and their anointing with the Holy Ghost for service in His name; the resurrection of the dead speaks of their hope as to His Second Coming, while the eternal judgment meant, doubtless, their final separation from the wicked unto the kingdom of glory.

But these elementary and fundamental doctrines of the apostolic days, while far more comprehensive than what is now called the "simple gospel," were not yet sufficient to set before them with proper fulness the truth of which they stood in need to keep them from apostasy and to strengthen and comfort them in their sore trial and temptation. It was necessary to advance still further, absolutely necessary in the face of their present peril, just as it is necessary to-day for tempted Christians to do this in the face of Christian Science. The only hope of the latter is to have unfolded

How Chris-
tians Grow

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to their hearts and understanding the deep things of God.

But in saying this we should like to add with Dr. Saphir* that "it is not that there is any higher truth or life for older than for younger Christians; it is not that there are doctrines more profound than those by which Christ's salvation is first proclaimed; it is not that there is any esoteric wisdom for the more advanced, but that there is such a thing as growth in faith and love, as we have already said, a moral and spiritual progress which means far more than anything associated with simple study and research, important as that is. To know Christ, to know more and more what we saw and believed at the first, is the whole progress of the Christian in time and eternity. False knowledge puffeth up, is unsubstantial and without value. A man may possess much knowledge of Scripture truth, some Christian Scientists seem to do this; he may be able to express doctrine and experience in lucid and glowing language, and even detect error in a keen and masterly way, and yet he may be a babe in the true spiritual knowledge of Christ, in the tone of his mind, in the character of his daily walk, in the knowledge of his own heart, and in his skill and wisdom in battling with sin, the world and Satan." The child of God grows only

* See "The Epistle to the Hebrews," Adolph Saphir, Vol. I, chaps. xii and xiii.

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by obeying and honoring Him, by meditating on His Word and moulding his life according to it. "The secret of the Lord is with them that fear Him" (Ps. xxv, 14).

3. The peril of the situation now presents itself, in verses 4-6. This peril is "the danger of an entire, continued, wilful, and irrevocable apostasy from the truth," with the eternal separation from God necessarily involved in it, and judicially inflicted for it:

"For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Ghost and tasted the good Word of God, and the powers of the age to come, and then fell away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh and put Him to an open shame."

We cannot attempt an interpretation of the particular phrases employed in these verses, or the spiritual experiences they represent; nor do we definitely perceive the distinction between some of them, but only know that professing Christians at least are signified. We do not say truly converted and regenerated Christians, for such as these having been born again, and united to Jesus Christ, and indwelt by His Spirit, are

regarded as His "sheep" that shall never perish (John x, 28, 29). In the case before us, however, they *appeared* to be Christians surely, having been "enlightened" in some degree; having "tasted of the heavenly gift" and expressed their joy in believing the glad tidings; having been "made partakers of the Holy Ghost" in that they called Jesus Lord; having "tasted of the good Word of God and the powers of the age to come," in that they were willing to suffer persecution, and lose their worldly goods for the sake of the eternal reward (x, 32-34). If, therefore, now they turned their backs upon all this, if they not only fell, but "*fell away*," if they not only stumbled, but altogether apostasized, it was "impossible to renew them again unto repentance." Impossible, because there was "no more sacrifice for sins" (x, 26). The one sacrifice once offered (x, 12) they had positively and totally rejected, to whom then might they go, since He only had the words of eternal life (John vi, 68)? Having, as Dr. Saphir says, entered into the sphere

of the New Covenant manifestation,
May a should they wilfully abandon it, they
Christian be
lost? could only relapse into that phase of Judaism which had crucified the Son of God at Golgotha. They would be crucifying Him afresh. Their state would not be that of the godly Israelites before Pentecost who waited for the promised redemption; nor that, even, of those for

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whom Jesus interceded on the cross, saying, "Father, forgive them, for they know not what they do"; but that of those who had fallen into wilful and conscious enmity to Christ, rejecting and putting Him to an open shame.

This is the identical position of the Christian Scientist—the Christian Scientist, we repeat, who has been a professing Christian and a church-member. He has trampled underfoot the Son of God, and counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and done despite unto the Spirit of grace (Heb. x, 29). We do not say that this is true of every such Christian Scientist, for there is a difference among them. There are some on whom we are to have mercy, who are in doubt. There are some whom we are to save, snatching them out of the fire (Jude 22, 23), but if there are others who fit the description above stated, there is no other gospel to be preached to them, and no other power to rescue or restore them than that gospel and that Saviour upon which they have forever turned their backs. There remaineth for them, therefore, only "a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries" (Heb. x, 27).

The writer feels a strong solicitude for the young and inexperienced Christian living in the atmosphere or thrown into the society of Chris-

tian Scientists ever plying their subtle arguments to undermine his faith. There is almost no safety for such an one except in flight, and as an impulse in that direction he would add the follow-

**Herbert
Spencer's
Friend** ing account of the action of a friend of Herbert Spencer in the early manhood of that philosopher. This friend he identifies in his autobiography as E. A. B. It seems that on a certain occasion when they spent an evening together, their conversation ended in a theological discussion in which the rationalistic views of Spencer were for the first time clearly disclosed. As a result he subsequently received the following letter from E. A. B., the italics being ours :

“MY DEAR SPENCER :

“It is now fast drawing towards the close of the fifth year since I made your acquaintance, and I hope I need not assure you that your friendship during that period has been one of my chief sources of pleasure . . .

“I merely remind you of this to show you that it could be no ordinary cause which could induce me to renounce voluntarily a friendship which has afforded me so very much gratification as yours has done ; that the necessity has accrued for so doing I shall ever most deeply regret and it is only after long and painful thought that I have been induced to see the necessity of it.

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“That we have held different opinions upon many points of more or less importance, I am perfectly aware; but as far as I can call to mind, they have been always upon points upon which such difference has been to a very considerable extent allowable, or upon subjects which are, and must remain, matters of opinion. But the subjects which we discussed last Saturday (as far as I can recollect for the first time) do not, I think, belong to either of these classes. *They involve everything in our existence of more than momentary interest; our principles and practice, hopes and fears, our happiness or misery here and hereafter. Such matters are of no light moment, and it seems to me*

**Separating
on Religious
Grounds** *that no two persons holding so very different views as you and I do upon such vital points can remain friends to each other.* Did I think that there was the remotest chance of anything that I could urge by way of argument or persuasion I should feel that I was bound to urge it and thus to leave no means untried to endeavor to bring you to a true view of the truths of religion, but I know so well that no argument on such a subject ever yet convinced one who has closed his ears to everything but human reason, that I feel it would be utterly useless;

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and the only likely consequence that could ensue would be to shake my belief that I feel so very strongly the truth of. . . . *Feeling, as I do, so very painfully that my faith is so little the heartfelt faith which should actuate the true Christian, the danger which might accrue from my association with one so talented as yourself, and so well able to make the worse appear the better reason, I must, therefore, at however great a sacrifice (and believe me I feel it to be a great one), renounce the pleasure I have received from your acquaintance and request that henceforth we meet no more or meet as strangers. I shall ever remember the past with pleasure and think of you with kindness, and I trust that nothing may prevent your feeling similarly towards myself."*

"Then follows the expression of a hope," says Spencer, "that I shall abandon 'the lamp of human wisdom' and come round to 'wiser views.' This letter I sent on to ———, saying that there was much to be admired in its sincerity if not in its liberality. His rejoinder was that did he similarly feel any such danger from our association, he, too, should renounce the friendship."*

* "An Autobiography," Herbert Spencer, pp. 316-318.

PART THREE

THE NATURE OF THE ANTI- DOTE TO CHRISTIAN SCIENCE

PART THREE

THE NATURE OF THE ANTIDOTE TO CHRISTIAN SCIENCE

The Church possesses an antidote to Christian Science which, intelligently and faithfully employed, would materially limit its influence within her borders, if it did not effectually destroy it altogether. It is suggested in Paul's words to the Colossians (i, 25 *et seq.*) where, speaking of his personal ministry, he refers to it as a special dispensation of God for the Gentiles, "to fulfil the Word of God," or, as the margin puts it happily, "fully to preach the Word of God." There is such a thing as preaching the Word of God, and another such a thing as *fully* preaching it. Some reference was made to this in Part Two in a general way, but as the sense in which Paul refers to it is unique, it demands particular consideration because of its bearing on Christian Science.

I

We will return to this presently, but in the meantime let us consider the indictment of Chris-

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tian Science against the Church, which consists principally of two counts, and which gives occasion for the employment of the antidote.

**Christian
Science' In-
dictment of
the Church**

Now, as heretofore, we speak of Christian Scientists who formerly were professing Christians and members of the Church, and who claim that the latter neither met their needs nor satisfied their aspirations. The needs focussed on the question of bodily healing, and the aspirations touched that of their moral and spiritual betterment.

To speak first of bodily healing. The eminent exponent and lecturer referred to in Part One puts the argument like this: Christ healed the sick and commanded His followers to do the same; Christian Science is obeying this command and the Christian Church is not obeying it; therefore the former and not the latter is the more truly following Christ.

We are obliged to deny both the major and the minor premises here, even at the risk of a seeming paradox. We do not deny that Christ healed

**Did Christ
Command
Healing?**

the sick, of course, but venture to question whether He ever commanded His followers to do so. We believe that He equipped, and has continued to equip or endue them with power to heal the sick and perform other wonderful works, but this is something different from saying that He commanded it. The three quotations from His lips employed

by the lecturer do not bear out his argument. The first, Matthew x, 5-10, has already been shown to be clearly limited in its application; the second, Matthew xxviii, 19, 20, does not refer to the subject even by implication, while the third, John xiv, 12, cannot be construed as a command but as a promise which, by the way, has been amply fulfilled in the history of the Church from that day to this.

The promise reads: "He that believeth on Me, the works that I do, shall he do also; and greater works than these shall he do, because I go to My Father." That these "works" included bodily healing there can be no question, and we gladly confess the fact. Moreover, the Church has done these works and healed the bodies of men as well as their souls in all the centuries, Christian Science itself being the witness. Professor J. R. Mosley in the *Christian Science Sentinel* for Nov. 7, 1903, quoted by the lecturer, bears unqualified testimony to this fact, tracing the works of healing from the earliest history of the Church down to the time of Wesley. But why should he have paused there? Why not have continued until our time? Had he never heard of David Brainerd and Dorothea Truedel, and pastors Blumhardt and Stockmayer, and Charles Cullis, and A. J. Gordon and A. B. Simpson, and a host of others in the last century and this, too numerous to even

Modern
Healing in
the Church

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name? Had he no acquaintance with modern missionary annals nor read the lives of such consecrated saints as John G. Paton of the New Hebrides or pastor Hsi of China? The writer himself has a good confession to bear on this topic before many witnesses. If he cannot speak of his own healing, he can of that of members of his parishes and other friends. He can tell of the cure of rheumatism, of pneumonia, of abscess, of cancer, of deafness, of paralysis in cases pronounced by reputable physicians as incurable; and he can tell of prayer-meetings over which he has regularly presided where such testimonies were too common to excite any particular remark. Nor, as a Christian minister in this twentieth century, does he regard his experience as by any means singular. There are many who have a broader and richer testimony than he.

But this brings us again to our starting point—the Church's antidote to Christian Science. In other words, these testimonies about physical healing have been given, not to refute Christian Science, but to arouse the Christian Church. Why allow our opponents thus successfully to taunt us? Why not bear witness to the things which we have seen, and heard, and known? We need not become faddists or fanatics to do this. We need not take the ground that sickness is always the direct result of sin to do this. We need not denounce drugs and doctors, nor refuse to use

them. We need not declare with some that healing is in the atonement for this age just as salvation is. We need not put ourselves outside the pale of evangelical religion, nor disfellowship ourselves from the Church of our fathers, and yet we can bear witness that the prayer of faith, not Christian Science, nor hypnotic influence, nor the mind cure, nor Satanic demonstration of any kind, but the *prayer of faith*, can save the sick, and that the Lord can raise him up (Jas. v, 15).

In conclusion we feel like putting the inquiry of this Christian Science lecturer, only from another standpoint and a different motive, and asking: "In view of the plain Bible teaching, and in view of the history of Christianity since Bible times, may we not justly and truthfully say that the modern Church has omitted a vital and essential part of its duty? If so, can it too soon, or too earnestly set about retrieving itself and restoring this too long neglected part of the Christian religion?"

II

But this leads naturally to the second count of the indictment, viz.: that the Church fails to satisfy the higher aspirations of the soul in the direction of moral and spiritual betterment. In-

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deed, Christian Science couples these two indictments together in the most specious manner and, with an assumption of piety worthy of the deepest mystic, declares that the Church is unable to perfect cures because of her unbelief and that her worldliness has shorn her of her power. Christian Science, in other words, has now taken her place and become the great teacher and actual demonstrator in human lives of those virtues and graces hitherto supposed to be the fruit of the Holy Spirit.

The following editorial from a secular daily is in point,* only it should not be understood as a Christian Science daily, however inspired the editorial may have been from that source. It was reprinted with approval, however, in the *Christian Science Sentinel* of December 8, 1906, and reads thus:

“A local minister in his sermon yesterday brought out forcefully the fact that ninety per cent. of present-day Church work is merely preparation for Christian service. He said that the building of church edifices, the payment of the minister’s salary, the securing of funds for the various church enterprises, and even the attendance at the church meetings were but the getting ready. These

Secular
Criticism of
the Church

* The *Duluth News-Tribune*.

were but collecting the tools and taking the sustenance necessary for real service. He also, but rather incidentally, pointed out the fact that Church members do not get, because they do not demand, the results from all this work that they insist upon having from everything else into which they put their time, effort, and money. Right there is much of the reason of the ineffectuality of the Church in reaching those outside the fold. . . .

"But when the minister referred to the Christian Science Church he might have used it to point the moral and to amplify the very argument he was making. The success of Christian Science comes from the very fact that it does give its people something tangible, something real, which they have to take into their lives and live in order to be of that faith. It is not a case of choice, but of must. It also avoids what **Superiority of Christian Science?** in other churches makes up most of that ninety per cent. of the work. There is no canvassing among the general public for funds, no suppers, no bazaars, no minister, no stated charities.

"When they would help the poor it is by making them self-supporting. The poor are sought as members, and membership is made a relief from anxiety and burdens, and

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not an added worry and care, nor an added responsibility.

“The other churches have this to learn, also, from Christian Science—that it not only brings them something positive, but it makes them of necessity kindly, charitable, even-tempered; not hurried in judgment, but slow to condemn. It makes them most lovable as neighbors and fellow-citizens.”

There is much in this editorial which is true, much that it says in criticism of the Church and in commendation of Christian Science. The latter does get something tangible for the price it pays, for Satan is not a fool. He offered Jesus all the kingdoms of the world and the glory of them if He would fall down and worship him (Matt. iv). There was something tangible in that, and Satan was able, in a sense, to deliver what he had promised, but Jesus was not ensnared, nor are His true followers ensnared under similar circumstances.

However, we question the affirmation that Christian Science seeks the poor, or that its votaries are necessarily kindly and charitable, and we deny that they are “most lovable as neighbors and fellow-citizens,” although it is admitted that they seem to have less care about some things than other people, and that their temper is materially benefited. Moreover, these things

in which they are held up for commendation and imitation (and we do not begrudge them either), are not the result of any moral legerdemain on the one hand, nor supernatural power on the other. There is nothing occult nor mysterious about them. They are the effect of a very sim-

Influence of ple cause, bringing all the more shame
Mind over to other people who may not possess
Matter them, viz.: the influence of mind over matter; and they are the outcome of the most selfish of motives although a very commendable one, viz.: the desire to obtain and possess good health. Christian Scientists have learned and applied the valuable principle that anger, anxiety, worry, and their kin are undesirable tenants of the soul from a therapeutic point of view; that they are breeders of disease and hinderers of its cure; and that to be healthy it is well to be calm, to be outwardly self-denying and self-controlled, even to be charitable, if you please, and they are willing to be so for that reason.

But all this, desirable as it is, is not Christianity, though it is found within it; nor is it the fruit of the Holy Spirit, though it accompanies it, but the purely natural result of a natural law. That it is not Christianity is seen in our main contention that Christian Science itself is not Christianity, and a corrupt tree cannot bring forth good fruit. But that it is not Christianity is seen again by an intelligent comparison of the

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fruit. The calmness of demeanor, the meekness of temper, the charitableness of spirit of the Christian Scientist is indeed not hypocrisy nor cant (no such charge of fraud or insincerity is breathed against them in these pages), but it is something, nevertheless, which is put on from without rather than generated from within. It is fruit tied on to the tree rather than springing from its sap. There is a superficiality about it, a forced reality, a kind of necessity to be on one's guard lest it fall off, an uncanny background to it all which to the true believer in Jesus Christ repels rather than attracts.

Finally, were these virtues of the Christian Scientist the results of a regenerated life, the fruit of the Holy Spirit of God, they would be accompanied by other virtues inseparable from them, and which Christian Science does not possess.

**Fruit of
Christian
Science and
Christianity
Compared** To quote Rabbi Wertheimer again:
"Jesus came to seek and to save that which was lost, sinners of every kind, harlots, drunkards, gamblers, high and low; but the Christian Scientist necessarily omits this self-sacrificing missionary task because he is told and advised that the lost and sick must personally come to the Christian Science practitioner before the latter can aid him." The Christian Scientist is not found in our Rescue Missions, for example, and if he were he could accomplish nothing. He

may be a propagandist, but he is not a missionary. It is the testimony also of some who have tried Christian Science and been delivered from it that it has a tendency to destroy in them any real sympathy for the lost and suffering. As one has said: "When friends were sick, no matter how severe the pain, I was unmoved, feeling impatient if they continued so, after showing them the unreality of such a state." The same witness testifies: "The salvation of those around me I cared very little about, feeling that every one must have his or her experience, and if they did not profit by it here, they would hereafter, as all eventually would be saved, 'because God could not destroy Himself'!" The Pandita Ramabai

The Pandita Ramabai a good witness also, since she comes from the land where the philosophy of Christian Science has for many centuries been known as Hinduism, and where she was thoroughly indoctrinated in it as a child. "It has ruined millions of lives," she says, "and caused immeasurable suffering in my land, for it is based on selfishness, and knows no sympathy and compassion. You feel that when other people are starving you ought to give them something to eat, but out in India they do not feel that. They do not feel for people who are starving or being killed in war. In our late famine our philosophers felt no compassion for sufferers, and did not help the needy. For why should

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they help when they claimed the suffering was not real, neither were the dying children real!"

Professor James Orr, when recently in this country, gave some attention to the study of this subject, and names another defect in Christian Science which marks it off as separate from Christianity. To quote his words in the *London Quarterly Review*:

"The least satisfactory feature of the movement is the extent to which it is dominated by the money motive. The trail of the 'dollar' is over it all. Nothing in the new gospel is philanthropic, gratuitous, disinterested. Everything in the way of instruction and benefit has to be dearly paid for. Every practitioner and disciple is required to possess a copy of 'Science and Health,' for which from 14s. to 21s. is charged. The host of practitioners—mostly ladies—charge high fees for their attendance. Mrs. Eddy's own fees for instruction in her college were \$300 for twelve lessons, and \$200 for the normal course. In 1897 the extraordinary injunction was sent out that Christian Scientists in the United States and Canada were not to teach a student Christian Science for a year, commencing March 14, 1897:

“‘The Bible,’ ‘Science and Health, with Key to the Scriptures,’ and my other published works, are the only proper instructors for this year. It shall be the duty of all Christian Scientists to circulate and sell as many of these books as they can. If a member of the First Church of Christ, Scientist, shall fail to obey this injunction, it will render him liable to lose his membership in the church.’

Professor
Orr in the
London
Quarterly
Review

“Can it be wondered at that Judge Arnold of Philadelphia refused a charter to the Christian Scientists on the ground that the so-called church is an association for profit, organized to enforce the sale of Mrs. Eddy’s books by its members, which is a matter of business, and not of religion, and that his decision was confirmed by the Supreme Court of Pennsylvania?”

A gentleman entered a Christian Science Reading Room not long ago to purchase a copy of “Science and Health,” and was told it would be \$3.00. In his estimation it was worth something less than one-third of that sum, and when he remonstrated about it, the saleswoman replied that he should consider the good it had accomplished. “Then,” said he, “if that be the case, a copy of the Bible should be worth about a mil-

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lion dollars, but you can obtain one for five cents!" This little parable itself is almost a sufficient answer to the question as to which of these religions has descended from above.

But no serious complaint could be made against Christian Science for doing these things and asking these prices for its services and its wares, and no criticism would be offered, if the movement were content to regard itself as therapeutic merely, and decline an assumption of religion. It is when it poses as a teacher of spiritual truth, the bearer of a new revelation from God, the very Saviour of men on an equality with, or even superior to, our Lord Jesus Christ the King of Glory, that we have a right and a bounden duty to investigate its character and credentials.

And yet even this is not said just now for the purpose merely of criticising or condemning Christian Science, but as in the previous instance for the purpose of awakening the Christian Church to a sense of its dereliction and its loss. Why should the Church play the part of Samson to Delilah? Why should she lie in the lap of the world until her strength is gone and be obliged to make sport for her enemies? Why should the painted beauty of a false religion be allowed to masquerade as the healthful vigor of a life lived in fellowship with God? Why should the calmness and even temper of the mind-cure or a

pantheistic philosophy be allowed to palm itself off as the mind that is in Christ Jesus? The writer knows at least one Christian to whom this argument is potent and who has been able to bless God for the scourge of Christian Science. It has helped him to see his own inconsistencies, his lack of spiritual power, and the many little ways in which, almost unconsciously, he has been dishonoring Jesus Christ, and it has led him to a new dedication of his body as a living sacrifice unto God (Rom. xii, 1). If the whole host of Christians could be thus moved, the Church might well thank God for the uprising or incoming of Christian Science, just as the nation of Israel will thank Him some day that ever the hated Assyrian came into their land

III

But now for the antidote. If Christian Science says, "we heal the sick," the Church must show that Christ heals the sick through her, when it pleases Him to do so, just as He has ever done. If Christian Science says "our followers are calm, even-tempered, and benign," the Church must show that Christ's followers are all this and more, because Christ dwelleth in them. But how the Church is to show this is the question. And it is

The Remedy
for the
Church to
Use

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the question that gives the significance to Paul's declaration about fully preaching the Word of God. What was this greater fulness of the Word of God which had been committed unto him to preach? He speaks of it as the mystery which had been hid from all ages and generations; does he mean that it had not been revealed in the Old Testament, nor even in the gospels, nor to any other inspired writer than he? It is only "now made manifest to the saints," he says; does this mean since his conversion at Damascus and his preparation in Arabia? The generality of expositors will take this view, and maintain that this revelation to Paul was unique, and intended only for the Church age. There is glory in this mystery, he declares, riches of glory, and the glory consists in this, that Christ is in the believer, the hope of glory (Col. i, 25-29).

Nor is this the pantheistic conception of the immanence of God which makes God and man to all intents and purposes identical, but it is the coming of the Holy Spirit, which is the Spirit of Christ, to take up His abode, as a separate entity, in the life of the believer, making him a member of the mystical body of which Christ is the Head, and living the life of Christ in him. This is the offset, the antidote to the false philosophy of Christian Science, the truth of which that philosophy is the caricature, and

**Pantheism
Versus the
Indwelling
of the Holy
Spirit**

which, received into the heart and life, brings with it a prosperity of soul and body which Christian Science never knew, nor can know.

The figure of speech Paul uses to illustrate his meaning is the human body. Our members are in us and we are in them; not only do we govern and control them, but we live in them and they in us, so that the union between us is vital and indissoluble. It is so with Christ and the true believer. All the spiritual blessings of the believer are his possession because he is in Christ, just as all the advantages and opportunities of the members of our bodies are theirs because they are in us. The great and fundamental blessings are election, redemption, inheritance, and sealing in Christ (Eph. i, 3-14), but with these are accompanied, and out of these arise, other blessings, both of a physical and moral kind, which make it true of the believer that Christ is his "all and in all."

To speak of the moral nature first. The Christian Scientist professes to be free from anxiety and care, to be kind and charitable and even-tempered, to be loving and lovable, and he presents these things as the fruit of his pantheistic creed. But all this, and more, is normal to the true Christian and the fruit of the indwelling of Christ. Indeed, the absence of these things denies him the right to be called a Christian. The

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Christian, in other words, possesses two natures—the old Adamic nature received at his physical generation, and called the flesh, and the new Christ nature received at his regeneration and called the Spirit.

Two Natures
in the Chris-
tian

But by the "Spirit" in this case is not meant the spirit of the man himself, but the Holy Spirit, the Spirit of Christ, who dwells in and would dominate him. "The Spirit warreth against the flesh and the flesh against the Spirit, and these two are contrary, the one to the other, so that ye may not do the things that ye would." The Holy Spirit, in other words, is given for the very purpose of keeping us from living the rest of our life in the flesh, and enabling us to live it in Him. To live the old life in the flesh is not Christianity at all any more than Christian Science is Christianity, for it is expressly written that "they which do (practice) such things shall not inherit the kingdom of God," and again, "they that are Christ's have crucified the flesh with its affections and lusts." To put this latter statement in another way, the old Adam in their case is nailed to the cross, and they are thus daily dying to self and to all that made the old Adam a reality in their lives. On the other hand, "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, meekness, self-control, faithfulness," and the man in whose life these things are not seen and increasingly seen, has no right

to call himself a believer on Jesus Christ. (See Gal. v, 16-25.)

The Christian Scientist reveals the method by which he accomplishes the results of which he boasts in himself or others, and this method is by thinking upon the good rather than the evil. This thinking includes, of course, the thinking away of matter altogether, which according to his teaching is the same as thinking away sin and error altogether, since the two are synonymous.

The first lessons from the "healer" are to persuade you that you have no physical disease, because you have no physical organs to entertain it. Next, your morals are inquired into with the scrutiny of the confessional, and you are counselled and commanded to put away those forms of self-indulgence which countenance disease. Finally, the business and social conditions of your life pass in review, and worry, care, anger, jealousy, and the like are sought to be eliminated in the same way. Ere this, the influence of the stronger mind upon the patient, and, in turn, the concentration of the patient's mind upon himself in the direction of the cure begin to effect a cure. Success inspires courage. The patient is convinced of "something tangible" in Christian Science, and is quite willing to follow his instructor into further self-denial and self-control.

Christianity also reveals the method by which

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it accomplishes its results, but this is not to think away the body, neither is it to think away sin and error. These things are facts in Christianity, and cannot be thought away. Your body may be very sound, and yet you are by nature a sinner. Your body may be dead and buried, and yet sin be still abiding with you in your immaterial and immortal state (Matt. x, 28). Christianity teaches that you are delivered from the *guilt* of sin by believing on Jesus Christ and confessing Him as your Lord (Acts xvi, 31; Rom. viii, 1; x, 8-10); and from the *power* of it by yielding yourself thereafter to His Spirit who comes in to abide with you and live His life in you.

The philosophy of it is set before us in Rom. vi, 3-11, R. V.:

“Are ye ignorant that all we who were baptized into Christ Jesus were baptized into His death? We were buried therefore with Him through baptism into (His) death, that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.

.

“Even so reckon ye also ourselves to be dead unto sin, but alive unto God in Christ Jesus.”

The meaning of this is that they who believe in the Lord Jesus Christ are baptized into Him, *i. e.*, the incoming of His Spirit to them has made them one with Him and in Him. This is the baptism of the Spirit (1 Cor. xii, 13). So real and complete an identification is this that they are regarded as having died when He died upon the cross. They were therefore buried with Him, and also raised again in the sense that they are now walking in a new life before God. In this new life they are no longer in bondage to sin that they should serve it. They have been justified from sin because in Christ they have paid the penalty of it by death, and it is their privilege not only, but their duty to reckon all this to be true of them.

And what is the practical working of this Divine philosophy? What is the effect of it in Christian lives? Harken to the same Scripture, in verses 12-14:

“Let not sin therefore reign in your mortal body that ye should obey the lusts thereof; neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God as alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you; for ye are not under law, but under grace.”

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The Christian Scientist strives, prays what he calls prayer, thinks, and thinks a lie about himself in order to be delivered from certain consequences of his evil nature which contribute to bodily disease. But the Christian yields himself of God, to the Spirit of God within him, in order to be delivered from the sin itself, the power of sin in his life, which is dishonoring to God even if it brought no evil consequences to himself. The Christian is alive unto God, because God by His Spirit lives in him, and as such new being he yields or presents his members unto God to be used for righteousness—his eyes, his ears, his hands, his feet, his brain, his organs external and internal. God takes what he thus presents, or yields, and has His way with them. He lives in them or through them. He fills the man with His Holy Spirit, in other words, and sin no longer has dominion over him. This is “fully to preach the Word of God.” Why not preach it, and keep on preaching it, till Christians apprehend it, receive it, live in the power of it, bear witness to it, and defy and nullify the claims of its unholy and Satanic counterfeit?

But to speak now of the physical nature. Who can doubt for a moment that the Christian **Christianity and Health** who thus knows God in Christ, and who thus yields or surrenders himself to His Spirit, will show the effect of it in a healthy body as well as a holy and happy soul?

We do not say that sickness will never be his portion, but we speak in general terms of the influence of his inner upon his outer life. Christian Science itself bears testimony that "so far as Christianity has been successful in improving the world morally and spiritually, just so far has it reduced the percentage of all sickness which is the result of sin."* But in saying this Christian Science has not stated the whole case by any means. The health of the Christian is not always, or only, the gradual result of a gradually increasing knowledge of God and a gradual yielding to His indwelling Spirit, but not seldom the immediate response of a definite act of faith. As an illustration, it may be asked if drunkenness or any other form of fleshly lust is ever to be regarded as disease? If so, testimonies are multitudinous that confirmed inebriates and victims of bestiality in the very moment of receiving Jesus Christ have been delivered from the power of their temptations, never to be subject to them again. Noxious habits of other varieties have also been overcome in the same way. A Christian

Delivered woman of the writer's acquaintance
from the was a slave to the coffee habit. For
Coffee Habit twenty or thirty years she had persisted in drinking three or four cups of the liquid at a meal, notwithstanding its deleterious effects

* "Christian Science—the Religion of the Bible,"
Judge Hanna.

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and the persuasions of her friends to discontinue it. But one day she heard of another Christian woman who, as an act of consecration to God, had given up the use of it, and who, in consequence, had received a new and blessed experience of the Holy Ghost. Twice in the same day, and from different sources did she learn of this woman and her new-found blessing, until she concluded that the event was as a voice of God to her. That evening on entering her dining-room, she silently lifted her heart to God, and said: "Lord, Thou knowest I would rather have the Holy Spirit than satisfy any desire for coffee," and from that hour, now several years ago, she has never tasted it, nor experienced the slightest desire to do so. Previously she could not pour the coffee for her family without first gratifying her own desire for it, even the odor having a kind of intoxicating effect upon her, but that night, and for several days thereafter, the odor was altogether lost. Often had she said that for her to give up coffee, if she did, would mean at least a week of illness in bed, but now it had been given up in almost an instant of time, and there was no sickness, no reaction, and no regret, but only gladness of heart for what the Lord had done for her body and her soul.

Organic and functional diseases have been removed in the same way, *i. e.*, instantaneously as it were, through faith in Jesus Christ and the yield-

ing of the will to His indwelling Spirit. The

Testimony
of Rev. A.
B. Simpson

Rev. A. B. Simpson, of New York, founder and leader of the Christian Alliance, has an experience and testimony which the Church at large would do well to utilize more than it has done. For more than twenty years he was a sufferer from many physical infirmities and disabilities. At twenty-one, the ambitious pastor of a large city church, he broke down with heart trouble, and was obliged to go away for months. Several years later a relapse occurred when the last drops of life seemed to be ebbing out, and his work had to be given up altogether for a while. The following summer found him at Saratoga Springs, and while there, one Sabbath afternoon, he wandered out to the camp-ground, where the jubilee singers were leading the music in an evangelistic service.

"I was deeply depressed," he declares, "and all things in life looked dark and withered. Suddenly I heard the chorus:

"My Jesus is the Lord of Lords:
No man can work like Him."

"Again and again, in the deep bass tones, and the higher tones that seemed to soar to heaven, they sang it over and over again:

"No man can work like Him,
No man can work like Him."

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“It fell upon me like a spell. It fascinated me. It seemed like a voice from heaven. It possessed my whole being. I took Him also to be my Lord of Lords, and to work for me. I knew not how much it all meant, but I took Him in the dark, and went forth from that rude, old-fashioned service, remembering nothing else, but strangely lifted up forever more.”

A few weeks later he was with his family at Old Orchard Beach, Maine, and heard a great number of people testify that they had been healed by simply trusting the Word of Christ, just as they would for their salvation:

“It drove me to the Bible. I determined that I must settle this matter one way or the other. At His feet, alone, with my Bible open, and with no one to help or guide me, I became convinced that this was part of Christ’s glorious gospel for a sinful and suffering world, and the purchase of His blessed Cross for all who would believe and receive His Word. And so one afternoon I went out into the silent pine woods and there made to God, as if I had seen Him before me, three great and eternal pledges.”

These pledges were that he would accept this truth as part of the Gospel of Christ, that he would take Christ as his physical life, and that he would use the blessing for the glory of God and the good of others.

Certain tests came to his faith after this, the third and last of which was the climbing of a mountain.

“At first it seemed as if it would almost take my last breath. I felt all the old weakness and physical dread; I found I had in myself no more strength than ever. But over against my weakness and suffering I became conscious that there was another Presence. There was a divine strength reached out to me if I would have it, take it, claim it, hold it, and persevere in it. On one side there seemed to press upon me a weight of Death, on the other an Infinite Life. And I became overwhelmed with the one, or uplifted with the other, just as I shrank or pressed forward, just as I feared or trusted. I seemed to walk between them and the one that I touched possessed me. The wolf and the Shepherd walked on either side, but the blessed Shepherd did not let me turn away. I pressed closer, closer to His bosom, and every step seemed stronger until, when I

Contest between Death and Life

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reached that mountain-top, I seemed to be at the gate of Heaven, and the world of weakness and fear was lying at my feet. Thank God, from that time I have had a new heart in this breast, literally as well as spiritually, and Christ has been its glorious life.”*

The writer has never known just this experience of Dr. Simpson, but he knows the God and Saviour that Dr. Simpson knows, and can bear witness that the granting of such an experience in just such a way is like Him. There is not the first thing about it unlikely or incredible, as thousands of other witnesses can corroborate. The writer has never seen eye to eye with Dr. Simpson in his doctrine of divine healing, and is not himself a member of the Christian Alliance, but this does not in any degree diminish in his eyes the value of the latter's testimony as to what he has seen and felt and known of God's dealings with him in his body and his soul on the ground of the atonement of Jesus Christ.

But this reference to Dr. Simpson and his work suggests a further way in which the truth of the indwelling of Christ affects the physical part of our being. For instance, the

* “The Gospel of Healing,” A. B. Simpson, Alliance Press, New York.

man in whom Christ thus lives will be a man of power, a man in whom the gifts as well as the graces of the Holy Spirit will be seen, and among them those of healing and the prayer of faith (1 Cor. xii, 4-11). He will be a man who knows God, who knows how to pray to God, and who receives the things for which he asks (John xiv, 13; Rom. viii, 26, 27; Eph. vi, 18; 1 John iii, 21, 22; Jude 20). He will not be compelled to take lessons of Christian Science either to care for his own body or those of other people who are willing to obey Christ. Where is the Christian Scientist who by his occultism ever accomplished for himself and others what George Mueller, of the Bristol Orphanages, or J. Hudson Taylor, of the China Inland Mission, or A. B. Simpson, of the Christian Alliance, accomplished by prayer? The lives and the services of these men illustrate what is meant by the antidote to Christian Science, as they demonstrate the power of fully knowing and fully preaching the Word of God.

PART FOUR

WHAT THE CHURCH MAY
LEARN FROM
CHRISTIAN SCIENCE

PART FOUR

WHAT THE CHURCH MAY LEARN FROM CHRISTIAN SCIENCE

The foregoing has suggested many things the Church may learn from Christian Science, but there are three or four things that require strongest emphasis.

I

In the first place, she may learn a lesson of *loyalty to the Bible as the Word of God*. One day the writer, travelling on a Pullman car, discovered a lady fellow passenger reading the Bible quite early in the morning. The unusual circumstance elicited a pleasant and appreciative comment, to which she replied, "Oh, I'm a Christian Scientist; you will always find a Christian Scientist reading the Bible in the morning." To an inquiry as to the reason for it, she answered, "The Bible is where we get our healing." And when asked how she got her healing from the Bible, she replied, "Through Mrs. Eddy's key and interpretation of it," whereupon she proffered her copy of the "key" for inspection.

At a later date, the writer was in Boston during the dedication of the magnificent Christian

Science temple in that city, and at its close, journeying westward, again found himself in a Pullman, this time with almost all his travelling companions of that faith. Once more, in the morning, the same sight met his eyes, and about every passenger, man and woman, was engaged with an open Bible and a copy of their leader's book, studying the "Bible lesson" for the coming Sunday. This lesson consisted of a collection of almost meaningless phrases by the founder of the cult, with reference to Bible passages they were supposed to illuminate or explain. Of course, the relation between the phrases and the Bible passages was not always apparent to mortal mind, but this circumstance had no effect upon the votaries except, if anything, to whet their appetite for the "study."

But this interest in the Bible, misguided and destructive in its results as it is, is nevertheless a characteristic of Christian Scientists everywhere. One cannot talk long with a representative of their teaching without being brought face to face with some inspired statement of Holy Writ for which an interpretation or application is volunteered sustaining their peculiar tenets. Or if, on the other hand, one attempts to controvert those tenets, he may be surprised at the facility with which Holy Writ will be quoted in defence of them. Indeed, it were a piece of folly

to attempt to argue in such a case without a more than ordinary knowledge of the Word of God.

But how all this rebukes the ignorant indifference of the Christian Church! It may be true, as another says, that "no age of the world has exceeded this in *extensive* devotion to the Word of God," but it is also true, as the same observer

**The Chris-
tian and
His Bible** states, that "the Bible has a multitude of friends who are so only by tradition and hearsay, and not from close acquaintance." "The statement has been ventured that two-thirds or three-fourths of the membership of the average Christian church do not open the Bible oftener than once a month."* It has been more in the hands of the young people of this generation than any other, but the methods of its use have not, as a rule, promoted real interest in its study. It is preëminently the book of the home, but in how many Christian homes is it recognized at a family altar? And what of its place in the Christian pulpit? "Whatever new elements of strength the pulpit may have discovered, it is evident that its strength is not so manifestly that of the Word of God as it once was." "The fact plainly stated is," says Dr. Work, "that the church is not interesting the people enough in the chief instrument of its life."

* Edgar Whitaker Work, in "The Fascination of the Book."

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To this, of course, there is a most serious side, since lack of acquaintance with the Scripture means mental and spiritual atrophy. "The things that are out of mind are soon out of heart, and a generation that does not know the Bible has already a tendency to cease practising it." The bearing of all this on our subject is very plain, and furnishes an abundant reason for the inroads of Christian Science. May God in His infinite mercy awaken His Church, and especially the leaders of it, to a realizing sense of their dereliction and their duty with reference to His Holy Word.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper" (Ps. i, 1-3).

How the
Bible Dis-
pels Error

"Thy word have I hid in my heart that I might not sin against Thee" (cxix, 11).

"Through Thy precepts I get understanding, therefore I hate every false way" (cxix, 104).

"These were more noble than those at Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily whether these things were so. Therefore many of them believed" (Acts xvii, 11, 12).

"And now, brethren, I commend you to God, and to the Word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (xx, 32).

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. iii, 16).

II

In the second place the Church may learn a lesson in *the duty of testifying for Jesus Christ*. The Christian Scientist is a propagandist, but he is something more. He is one who finds a real pleasure in telling what his belief has done and is doing for him, and what it can do for others. The mid-week gathering of Christian Scientists comes nearer, in this one feature, to the pattern of the apostolic Church than the average Protes-

tant prayer-meeting of these times. Examine 1 Corinthians, chapters xii-xiv, especially the last-named, and compare the picture of the early Church set before us there with some of the things we see and hear in the meetings of the Christian Scientists. In the early Church all the members seem to have taken part in the public assemblies, exercising their spiritual gifts, and telling out what the Lord had done for them. How little is this known in the present day! The mid-week meeting in many churches has now fallen to the level of a lecture by the minister, and one or two formal prayers by individuals carefully chosen for the purpose, and called upon by name. When the meeting is "thrown open" it not infrequently happens that the same persons do all the talking, and, for that matter, the same talking they have done, in the same place and in the same manner, for a long period. No wonder the church prayer-meeting is not in good repute, nor very attractive, nor very helpful for young people. If the Word of God were fully preached, and if Christians were daily feeding on its promises, and, as a result, daily experiencing and manifesting the life of Christ, when they came together they would have something to say about Him "whose they are and whom they serve" that would be an inspiration for every one to hear.

The mid-week meeting of the Christian Scientists is a power-house for the promulgation of their faith. Strangers are welcomed there, and like to go there to listen to the recital of won-

**The Value
of Bearing
Witness**

drous things. Witness is borne to the healing of the body and the cleansing and refining of the inner life that in many cases compels conviction. The weary and heavy-laden find a certain solace in the atmosphere of these meetings which they do not find in their own churches, and it is not surprising that the inexperienced in Christ and the uninstructed in His Word are attracted and held by it. How the gospel of Jesus Christ might be spread in the same way, and how souls might be saved and spirits refreshed and hearts comforted by such testimony! "If all prophesy (testify), and there come in one unbelieving or unlearned, he is reproved (convicted) by all, he is judged by all; the secrets of his heart are made manifest, and so he will fall down on his face and worship God, declaring that God is among you indeed" (1 Cor. xiv, 24, 25).

But the testimony of Christian Scientists is not limited to their comfortable and sympathetic assemblies, but exercised wherever they have an opportunity. They are not ashamed of what they believe, and many of them have an answer to give with readiness to every one that asketh a reason for the conviction within them. Nor do

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they wait to be asked, but volunteer information on any occasion. It has been seen that a railroad car is no barrier to their reading the Bible, nor is it a barrier to their advertising their faith in other ways. A lady devotee will hold the attention of her travelling companions, strangers to her, for a whole afternoon, while she discourses of its merits to the exclusion of all other topics. Hotel parlors in the South during the winter, and in the North during the summer, have their centres of attraction where the Christian Scientist presides over her interested auditory, pouring into eager ears the story of what this thing has done for her. What a rebuke to the redeemed Christian, and what a stimulant to his spiritual duty!

The Christian Scientist knows how to use the press for the sowing of the seed. He knows how to use his own press. What a generous part of the contents of a Christian Science journal is devoted to testimonies of people who have been healed.

Here they are from the British Isles, from British Columbia, from Canada, from states east and west, and north and south: "I came into Christian Science" in such a way, "Christian Science came to me when I was a wreck," "I desire to express my gratitude for Christian Science," "I wish to tell of a wonderful demonstration," "I have been healed of many ills," etc., etc. There

The Chris-
tian Scien-
tist and the
Press

are some of our smaller Christian papers, those with a very limited circulation, the "Tramp" periodicals, so to speak, which still devote a part of their columns to testimonies of salvation, and the stories of men and women who have been rescued from sin and converted to Jesus Christ, or of Christians who have reached a deeper and richer experience in Him, but what would be thought in these days if our great denominational weeklies were to do this? These weeklies, many of them, are remarkable enterprises, very entertaining and very helpful in a way, but how much true spiritual food do they serve up on their tables as a rule, and how far do they in any issue really promote the glory of the Person of Christ?

The Christian Scientist knows how to use the general press. Let any disparaging remark be made against Christian Science by an editor, a minister, or other public individual, and observe the promptness with which a "reply" is furnished for publication, and the unusual care and tact of the language in which it is couched. Whole broadsides of papers are occasionally taken up with the reports of lectures and addresses of distinguished Scientists, and if it be insinuated that these are paid for in dollars and cents, so much the more is it to their credit who are ready to do this for the sake of their cause. "The children of this world are wiser in their generation than

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the children of light." When will the children of God in the midst of this crooked and perverse generation begin to be seen as lights in the world, holding forth the Word of life (Phil. ii, 15, 16)? When will we begin to talk for Jesus, to use our pens for Jesus, and to live and work for Jesus in such a way as to compel that attention to His Person and His work commensurate with both?

At the close of a municipal election in one of our large cities, an editorial appeared in a leading daily* on the "Philosophy of Public Opinion," in which attention was called to that law of psychology that in ninety-nine cases out of one hundred when a man discovers that some one else believes as he does he is thereby confirmed in his own belief. There was no good reason for it, it was observed, and yet a man will not only have his own belief strengthened by that of others, but will sometimes adopt the belief of others when he has none of his own. The propagation of unbelief follows the same law. Almost every man is shaken in his own belief by meeting with some one who disagrees with him. There is a great difference between men, of course, according to their differing strength of character, but the great mass of mankind is absolutely helpless before what appears to be a universal opinion. This principle

* The *Chicago Chronicle*.

What the Church May Learn. III

plays a great part in popular elections, the editor went on to say, and is the philosophy of the campaign lie. Some of the most important elections have been carried by mere contagion of opinion.

"It would be well for humanity, however, if this were the worst, but destructive views of morals and religion become epidemic in the same way, and the world may be ruled for a century

by a philosophy or a scepticism which has spread from one person to another by mere contagion, until now it is so

How Christian Science Spreads widespread as to be impossible for certain minds to resist it." This is one secret of the establishment and propagation of Christian Science, and should impress every earnest Christian with the necessity, for a somewhat similar reason, of preaching the Word, instant in season and out of season, reproving, rebuking, exhorting with all long-suffering and teaching. "For the time will come when they will not endure the sound teaching; but having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables" (2 Tim. iv, 2-4, R. V.).

III

In the third place, the Church may learn a lesson concerning *the value and privilege of prayer*. It was stated in the first part of this work that the Christian Scientist does not pray, and that statement will stand without qualification if it be remembered what we mean by a Christian Scientist. Every one who has availed himself of the healing art of Christian Science, or has attended its meetings, or expressed interest in or sympathy with its cause, or even called himself by its name is not thereby a Christian Scientist. Christian Science

How Chris-
tian Science
Obtains
Results

as a philosophic or religious system is what we now speak about—that Christian Science which was defined in a measure in the first part of this work.

The Christian Scientist who stands squarely and intelligently on his own platform does not, and cannot pray, since, as we have seen, prayer presupposes a Personal God, and if the Bible be true, a Personal, Living Intercessor. But he does something which he calls prayer, he thinks and meditates; “demonstrates,” as he describes it; he hypnotizes himself or others, his opponents would affirm, by which he obtains results. And it is that thing which he does, and does continuously, and perseveringly, and confessedly, and expectantly, and often successfully, and which by

courtesy is called prayer, that furnishes the example to the Christian Church with reference to the reality of which it is the counterfeit.

What have not the saints of God in all the ages accomplished through the instrument of prayer? Read the condensed record of results in the eleventh chapter of Hebrews. To the true believer in God and in Jesus Christ, prayer is almost synonymous with faith. What had it wrought for Abel, for Enoch, for Noah, for Abraham, for Jacob, for Moses? "By faith they passed through the Red Sea as by dry land; which the Egyptians assaying to do were swallowed up. By faith the walls of Jericho fell down, after they had been compassed about for seven days." "And what shall I more say, for the time will fail me if I tell of" others

"Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions;

Power of	"Quenched the power of fire,
Christian	escaped the edge of the sword,
Prayer	from weakness were made strong,
	waxed mighty in war, turned to flight armies
	of aliens.

"Women received their dead by a resurrection" (Heb. xi, 33-35, R. V.).

Let Christian Science, or any other false religion that ever lifted up its head, say when it

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could boast of this? "Let them bring forth their witnesses that they may be justified; or let them hear, and say, It is truth" (Isa. xliii, 9).

But why, in the face of all this, is there not a greater spirit of prayer among Christians, and more exhibitions of its power? Is the Lord's hand shortened that it cannot save, or His ear heavy that it cannot hear? Why is there none "that stirreth up himself to take hold" of God? Are not His promises Yea and Amen in Christ Jesus? Hath He not said, 'Call unto Me, and I will answer thee, and will shew great things and difficult which thou knowest not' (Jer. xxxiii, 3). "What man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him (Matt. vii, 9-11)? Yea, does He not rather find fault with His people for not asking, saying, 'Thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel'" (Isa. xliii, 22).

The Christian Scientist makes a business of prayer, or that which he calls prayer. It is in a real sense his life. In everything he betakes himself to it, not merely when he is in bodily pain, but when he is in need of other kind, moral as well as physical need.

The Real
Thing God
Gives

Is not that the idea of Paul's "pray without ceasing" in 1 Thessalonians v, 17, and Christ's parable of the widow and unjust judge, Luke xviii, 1? Are we not told "In nothing be anxious, but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God"? And does not the promise follow, "The peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus" (Phil. iv, 6, 7)? Do we not perceive how God provides and offers the real thing to us if we will take it? What a shame that through our ingratitude and indifference we should have given occasion to Satan to palm off a substitute upon some of our fellowmen who know no better than to take it?

Nor is this all. God not only gives us the promises of prayer, but the power to lay hold of them aright if we will but exercise it. His Spirit dwelleth in us if we belong to Christ, and it is written that "the Spirit also helpeth our infirmity, for we know not how to pray as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered; and He

The Holy Spirit Praying that searcheth the heart knoweth what is the mind of the Spirit because He maketh intercession for the saints according to the will of God" (Rom. viii, 26, 27). Can that prayer ever fall to the ground unanswered which is offered in accordance with God's

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own mind? More wonderful yet, can that prayer ever fail which is prayed in us by God Himself? And such is the teaching of this verse, and such is what James means when he says, "The effectual fervent prayer (or the energized prayer) of a righteous man availeth much in its working" (v, 16). The energized prayer is that which the Spirit of God energizes within us if our wills are surrendered to Him to that end.

In the autobiography of the late Senator Hoar, he tells of a Syrian in his home town of Worcester, Massachusetts, who having become a naturalized citizen and having saved a sufficient sum of money, sent for his wife and children to come to this country. Their little property was converted into cash, and the journey undertaken, first to France, and then to the United States. Arriving at Castle Garden, the health officers discovered that the children had contracted a contagious and incurable disease of the eyes which prohibited their landing. The wife and mother might land if she chose, but the children must be deported to the land of their embarkation. The husband and father was beside himself with grief. A Worcester lawyer in his name offered a bond to the health commissioners, indemnifying them against any loss incurred by the violation of the law if they would make an exception in this case and permit the children to land, but in vain. Then

Senator
Hoar and
President
Roosevelt

the senator was appealed to. He interested himself to visit New York and interview the commissioners, without avail. He then wrote the whole story to his colleague, Senator Lodge, at Washington, who brought it before the Treasury department, but with the same result. Only twenty-four hours remained, and the children must turn their backs upon their father and return again to the homeland. The senator was not to be defeated. Inditing a telegram of three to four hundred words to President Roosevelt detailing the circumstances, he closed by saying: "If this is American law, then it is time for a revolution, and you are the man to head it!" In thirty minutes from the time the message was laid before the President another was laid before the health commissioners from him, directing them to let the children land! This is what interested influence could do, and this is what the Holy Spirit does for the regenerated soul who yields to Him. The Syrian had not the knowledge, nor the access, nor the power, of himself, to reach and move the President, who alone could reach and move the obstacle that barred the way to his domestic happiness, but what he could not do there was one standing by his side who could do. This is the very meaning of the word Comforter or Paraclete, one of the names of the Holy Spirit (John xiv, 26), viz.: one who comes alongside to help. He helps our infirmity, for we know not how to

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pray as we ought. He maketh intercession for us. He knows the will of God better than the senator knew the will of the President, and His intercessions are according to that will.

Nor does this exhaust the situation, for the true believer not only has the Holy Spirit as an Advocate within him, but the Lord Jesus Christ as an Advocate for him before the Throne of God. He ever liveth to make intercession for the saints, "Wherefore He also is able to save to the uttermost (completely) them that draw near unto God through Him" (Heb. vii, 25). It is the Divine Intercessor who says to His elect, "Whatsoever ye shall ask in MY name, that will I do, that the Father may be glorified in the Son. If ye shall ask Me anything, that will I do" (John xiv, 13, 14).

Well may we say in glad and also sad astonishment:

"Lord, what a change within us one short hour
Spent in Thy presence will avail to make!
What heavy burdens from our bosoms take;
What parched grounds revive, as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear.
We kneel, how weak! we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others,—that we are not always strong;
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy, and strength, and courage are with Thee?"

—*Archbishop Trench.*

IV

In the fourth place, and finally, the Church may learn a lesson in practical holiness. The reason for saying this is the same as in the other instances. Christian Science' devotion to error should stimulate our devotion to truth; her testimony to error should stimulate our testimony to truth; her communion with impersonal mind should stimulate our communion with a Personal God; her efforts after a higher standard of living should stimulate our desire for the highest of all.

But no man will desire holiness who is ignorant of its nature and source. We need to keep constantly in mind that holiness is not natural but supernatural. There are virtues which Christian Science endeavors to maintain or promote, and

**Nature
and Source
of Holiness** which are commendable as far as they go. But pagans have done the same, gone farther, and achieved more. The source of holiness is a Personal God, by His Spirit regenerating and dwelling within them that have received His Son Jesus Christ as Saviour and Lord. It is of grace rather than works. Its nature is life. No man merits it, no man achieves it, no man secures it by his own energy or effort, he obtains it by faith (John xvii, 17; Acts xv, 6-9; Rom. vi, 17-19; 1 Cor. vi, 9-11; Eph. v, 25-27; 1 Pet. 22, 23; compare also Ezek. xxxvi,

25-28). The usual means by which he obtains it, however, is the Word of God. This is seen by even a cursory examination of the foregoing texts. Christ prayed that His disciples might be sanctified (made holy) through the truth, and adds, "Thy Word is truth." It was because the Gentiles at Cæsarea heard the Word of God and believed, that God purified their hearts. It was because the Christians at Rome had obeyed from the heart the form of doctrine delivered unto them, that they were made free from sin. Paul says it was by the Name of Jesus Christ and through the Spirit of our God that the unrighteous, licentious, idolatrous, dishonest, covetous, drunken, and reviling Corinthians were washed and made holy, and Peter bears the same testimony to the elect of the provinces of Asia Minor to whom he wrote. All this is as remote from Christian Science and its teachings as the east is from the west, and yet it is the first step of all in the direction of personal or practical holiness. The man who knows this and desires holiness yields himself to God's Spirit in obedience to God's Word.

But no man will desire holiness who is ignorant of its importance. To be holy in order to be well is trifling in comparison with holiness in order to see the Lord (Heb. xii, 14). It is not merely that unholiness is contrary to God's will as something separate from Him-

self, but contrary to His very nature. God is love, but our God is also a consuming fire (Heb. xii, 29). The same fire that warms and illumines, burns and consumes, and it is necessary for us mortals to remember this in the light of the judgment day.

Sometimes a flash of lightning on a dark night will illumine a long distance and keep us in the right path for a good while. In the moral sense, God has vouchsafed us such a flash, now and again, in the course of the long centuries. Is it possible that any of us are among those mockers of the last days that "wilfully forget that there were heavens from of old, and an earth compacted out of water and amidst water, by the Word of God; by which the world that then was, being overflowed with water, perished" (2 Pet. iii, 3-12)? Has that flash of lightning, that visitation of a just judgment failed to exercise any influence upon our unholy lives? Have we forgotten the angels that kept not their first estate, and have been cast down to hell and committed unto pits of darkness to be reserved unto judgment? Is there no lesson for us in the condemnation of Sodom and Gomorrha which were turned into ashes (2 Pet. ii, 1-9)?

But to come to the professing people of God. What of the Israelites who murmured against God and whose carcasses perished in the wilderness, never having set foot upon the promised

land (1 Cor. x, 1-12)? What of Nadab and Abihu, the consecrated sons of the High-priest who presumed to offer "strange fire" before the Lord and were consumed in His presence (Lev. x)? What about Achan, who coveted the accursed things of Jericho, and must be stoned with stones until he died (Josh. vii)? What about Ananias and Sapphira in the New Testament times, who for lying unto the Holy Spirit had their lives taken away (Acts v)? What about those in the church of Corinth who for their disorderly lives it was declared, "For this cause many among you are weak and sickly, and not a few sleep" (xi, 30). Here were physical weakness, disease, and premature death visited upon professing Christians because of their inconsistency and worldliness of conduct. Nor does this say anything about the day when they must stand before the judgment-seat of Christ to give account of the deeds done in the body whether they be good or bad (2 Cor. vi, 10). For them who are in Christ Jesus, there is indeed now no condemnation (Rom. viii), but this means only them who are in Him. Moreover, even in their case, though thus delivered from the wrath to come, there is a presentation of themselves before His judgment-seat that, as disciples, an inquiry may be made into their fidelity and their place determined in the kingdom which is to come. No wonder that, in

the prospect of this solemn day, we Christians should be cautioned to pass the time of our sojourning here in fear (1 Pet. i, 17). Not servile fear of course, not the fear of a criminal before a judge, but godly fear, the fear of an obedient child before a loving Father, the fear of the Only-begotten and Well-beloved One, Who said, "My meat is to do the will of Him that sent Me;" "I do always those things that please Him" (John iv, 34; John viii, 29).

And in conclusion, no man will desire holiness who is ignorant of its reward. A healthy body?

Reward of Holiness Yes, we have already shown, in one way and another, that "Godliness is profitable unto all things, having promise of *the life that now is*, and of that which is to come" (1 Tim. iv, 8). One-half of this book might be filled with promises from the Bible to this end, and the other with testimonies to their fulfilment in the lives of God's saints in the present time. A healthy soul? Yes, "Great peace have they which love Thy law, and they have none occasion of stumbling" (Ps. cxix, 165). "If any man love Me, he will keep My word," said Jesus, "and My Father will love him, and we will come unto him and make our abode with him" (John xiv, 23). Is there no reward in this? "If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you." Is there no reward in this?

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"Oh, that My people would hearken unto Me, and Israel would walk in My ways!

"I should soon subdue their enemies, and turn My hand against their adversaries.

"The haters of the Lord should submit themselves unto Him, but their time (Israel) should endure forever.

"He should feed them also with the finest of the wheat, and with honey out of the rock should I satisfy thee" (Ps. lxxxi, 13-16).

Is there no reward in this? Israel is in the foreground here of course, but multitudes of Christians know the spiritual application of these promises to themselves. "When a man's ways please the Lord He maketh even his enemies to be at peace with him." How often have we proven this, and is there no reward in it? When our adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour, what have we to do but to withstand him steadfast in our faith, and does not God perfect, stablish, strengthen us (1 Pet. v, 8-10)? And what is meant by our being fed "with the finest of the wheat," and satisfied with honey out of the rock? Is it not knowing the sweetness and strength of God's secrets for His people? And is not this the reward of them that fear Him? Does not obedience pay? Is it not worth while to be holy?

And yet all this is circumscribed by the limitations of time and space. What of the reward when Jesus comes again? Are we not looking for His coming? Did He not say He would return and bring His reward with Him (Matt. xvi, 27)? Is it not the same Jesus who was taken up from us into heaven who will return even as He went (Acts i, 11)? And when He comes, shall He not fashion anew the body of our humiliation that it may be conformed to the body of His glory (Phil. iii, 21)? Shall we not see Him as He is, because we shall be like Him? And does not John say, that every one that hath this hope in Him purifieth himself even as He is pure?

By the thought of God's loving purpose toward us; by the thought of His mighty power in us; by our desire for a healthy body; by our desire for a peaceful and joyful soul; by our fear of just and righteous judgment; by our hope of the coming of the Lord and our gathering unto Him in resurrection and eternal glory, let us follow after holiness. "Let us mortify (make dead) our members that are upon the earth. Let us put off anger, wrath, malice, railing, shameful speaking out of our mouths. Let us put on, as the elect of God, holy and beloved, a heart of compassion, kindness, humility, meekness, long-suffering, forbearing one another and forgiving each other, if any man have a complaint against

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any; even as Christ forgave you so also do ye."

"Wives, be in subjection to your husbands as is fitting in the Lord.

"Husbands, love your wives, and be not bitter against them.

"Children, obey your parents in all things, for this is well-pleasing in the Lord.

"Fathers, provoke not your children, that they be not discouraged.

"Servants, obey in all things them that are masters according to the flesh; not with eyeservice as men-pleasers; but in singleness of heart, fearing the Lord.

"Masters, render unto your servants that which is just and equal; knowing that ye also have a Master in heaven" (Col. iii, 4-iv, 1, R. V.).

Thus shall we put to silence the ignorance of foolish men. Thus shall we no longer give the enemy cause to blaspheme. Thus will the subtleties of Christian Science no longer charm us. Thus will error hang its head. Thus will God be glorified. Thus shall we become the true witnesses that shall deliver souls.

"And the God of peace, who brought again from the dead the Great Shepherd of the sheep with the blood of the Eternal Covenant, even our

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Lord Jesus, make you perfect in every good thing to do His will, working in us that which is well-pleasing in His sight, through Jesus Christ; to whom be the glory for ever and ever. Amen” (Heb. xiii, 20, 21).

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